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MONTHLY

SEPTEMBER
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"The Arch," Moody Bible Institute.....

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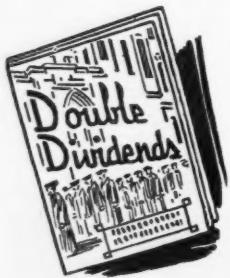


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MOODY MONTHLY

SEPTEMBER, 1940

Editorial Notes

How rapidly the years speed on! It is hard to realize that five years have passed since Dr. Gray left us. He would have been eighty-nine years old if he had lived. But Dr. James M. Gray he is now five years old in heaven. He is not forgotten here. He never can be forgotten. He wrought earnestly and faithfully, and he taught with great skill. Thousands of his students thank God upon every remembrance of Dr. Gray's character and ability. The Moody Bible Institute would strive to be true to Christ and to the faith once delivered, which we believe was the faith of Moody, Torrey, and Gray.



Moffat gives us this as a translation in Hebrews. We are not vouching for the accuracy of this "We Refugees" it is suggestive.

The comparison of various renderings frequently throws additional light on the inner message of the Word of God.

"Refugee" has taken its place as a word of everyday use. It might be an interesting history of humanity to discover the kinds of words added to ordinary speech or finding new emphasis in the past few years. Not all of them are as striking as "Blitzkrieg," but most of them are quite as somber, and none of them are complimentary to the humanity whose emotions and actions have crystallized into words.

"Refugee" carries a sad picture to those whose imaginations have not been stunned into dullness. It presents a long line of weeping mothers, tired children, and weary fathers. No homes, no possessions, no friends. Everything impermanent and uncertain. Every day full of fears and sighs. God help the poor refugees of Europe and China in this dark hour!

But this translation suggests that we are refugees. The "we" would mean Christians, those who have had definite and vital transaction with Christ. Our relationship to the world is that of the refugee who faces the reality of detachment. For the genuine Christian there

should be separation from the world, even as the refugee has been separated from the land of his previous citizenship. And he would hold his possessions lightly as he fled.

All pictures of spiritual truth seem to be incomplete. This idea of the Christian as a refugee does not entirely meet the case, for the refugee doesn't know where he is going. We are headed for home. Our possessions are there and we journey



A Loyalty Pledge

At a patriotic service recently held in the Moody Bible Institute, the entire company of faculty, staff, students, and employees gave vocal assent to a pledge of loyalty to the United States of America. Following the service, the pledge was signed by every employee, including every member of the faculty and staff. In a day when so many schools are shot through and through with un-Americanisms it should be a source of satisfaction to multitudes that here is one school pledging itself with one voice to sacrificial devotion to the land we love.

There was an understanding that a few of the company were conscientiously opposed to personal participation in war, and they were not asked to violate conscience but to decide for themselves the extent of their participation if the nation ever engaged in war. Here is the pledge:

"I solemnly promise, in the sight of God, that I will be loyal to the United States of America, and I pledge every necessary personal sacrifice for the defense of its flag, its form of government, its constitution, and its territory."

toward, not away from, the permanent. Christ has gone in and we are tied to Him. Our anchor reaches on and out of sight. We are pilgrims going somewhere and that somewhere is where He is. "That where I am, there ye may be also" (John 14:3).

But let us live lives detached from here because we are attached there. Let us serve and give and live as those who are refugees on earth because we have our citizenship in heaven.



News comes to us that in several parts of the country men have called at homes representing themselves as sent out by

the Moody Bible Institute. The Institute has about a dozen field men scattered over the country, but they can show credentials. These others referred to are fakers. They have no connection with the Institute. In some cases they carry phonograph records and offer to play them. As this is part of the technique of a certain cult which makes the charge that "religion is a racket." It looks as if these deceivers might be from that group. Dishonest themselves they go around accusing others. Beware!



The evidence increases that the real conflict of the day is between "religion" and "revelation."

"Religion and Revelation Today" The higher criticism in Germany finally diluted

a doctrinal Christianity until it became a mere religion of sentiment and good advice. Without doctrine there is no conviction, and without conviction there is only an indefinite emotion of piety. Humphrey Beevor, in *Peace and Pacifism*, sees some of this weakness (although we would not endorse every point of view held by this writer):

"While the humanistic religious sentiment which expresses itself by the catch in the throat at the last evensong of the old school chapel, the community singing of "Abide With Me" at a torchlight tattoo, and the standing to

attention during the "two minutes' silence," can be utilized by totalitarianism, a religion which speaks of redemption by the incarnate Son of God, which offers mankind the sacramental means of union with the eternal life of the God-Man Jesus Christ, and which makes the perpetual representation of His atoning sacrifice its essential act of worship must be the declared enemy of all who see in the state the be-all and end-all of man's life."

We need not rally around a sacrament or a church. But we need to rally—and the place for a definite stand is the Bible as the Word of God, and therefore as the sole authority in faith. This is not the day to seek for a minimum of faith.

This is the day to contend for "the faith which was once delivered." The salvation of America today depends on the acceptance and repetition of divine truth as revealed in the Word of God.

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With all the discussion of "Fifth Column" and "Trojan Horse" technique, it might be interesting to remind ourselves

of the original occurrence of this method of aggression. It will take you back to high school days to read these extracts from the orations of Demosthenes, but it will be somewhat startling to see that much of the new method of subduing and subjugating the peoples of other nations is not new after all.

"If we mean to wait until Philip admits that he is at war with us we are the simplest-minded of mortals. We may be sure he will never admit that, even if he decides to march against Attica itself; if at least we may judge from his dealing with others. You remember the case of the Olynthians. When he was five miles from their city he announced to them that either they must clear out of Olynthus or he out of Macedonia; although up to that moment whenever he was charged with sinister intentions, he kept making indignant protestations of innocence. . . . He told the unfortunate people of Oreus that he had sent his troops to pay them a friendly visit, as he had heard that they were suffering from acute internal disorders, and it was the duty of good friends and allies to be at the bedside on such occasions.

"In the case of all these people, then, who could have done him no harm, though they might possibly have defended themselves, he chose the method of deception rather than that of violence preceded by a regular warning. Do you imagine that in your case he is likely to make war after due declaration, especially when you show yourselves so willing to be deceived? Never!" (Demosthenes).

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Many of our friends know we have been aiming to pass the 40,000 mark in paid subscriptions to the Moody

MONTHLY. There was a real thrill to discover at the end of July that the paid list was 43,564. Our gratitude goes to our friends who have proved their friendship by helping in this direction. But now we want 50,000! And why not? If the MONTHLY has a message of blessing, the wider the reading the greater the blessing.

We start a new volume and new year with this number. Many, many thanks to those who have prayed for us and to those who have been patient with us. It seems kind of queer to us that any person can get upset enough over one article or one paragraph that they forget the several years of paragraphs they enjoyed. Sometimes because of a sentence someone cancels a subscription. We are sorry, and we wish he would stand by prayerfully and with sweet reasonable-ness hope for better things.

How desperately the world needs in this hour the positive message of this periodical! The printed page has a vital

ministry. Help us by boosting the MONTHLY in your church and among your friends. Remember, October is the Soul-Winning Number and November the Jewish Number, and just ahead is a strong series on "Why I Believe." Introductory offer for your friends, eight months for one dollar.

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You have heard of the new electrical transcriptions, "Miracles and Melodies," now being given on sixty radio stations.

You could help further this project by listening for the An Exhortation program and writing the station from which the broadcast reached you, commanding them on presenting it. The stations are interested in knowing what the people want.

Christians are somewhat to blame for the poor programs presented in that they are careless about telling stations their preferences. When you hear the Lutheran Hour and the Old Fashioned Revival Hour and other good programs, write your station at once.

Pray for our new transcription plan, tell others, and write the station your commendation.

Sankey Centenary

This is a late announcement, but some of our subscribers may be able to profit by it.

There will be a great civic celebration of the centenary of Ira D. Sankey's birth in the city of his early days, New Castle, Pa., on August 28. The details, such as time, place, and program, are not known to the editors as the MONTHLY goes to press, but the invited speaker is Dr. Will H. Houghton, President of the Moody Bible Institute.

Here is a fine letter from a Christian leader in London, England. It seems wise to withhold his name, but the letter gives a splendid glimpse of

A Letter the attitude of British Christians in these days of crisis. It is dated June 21. We are not publishing it for its news value, but for its values which are spiritual and eternal. We have emphasized one section of the letter because our own hearts were especially stirred in reading this. We could not help but wonder what would happen in this world if Christians took this attitude toward Christ. In a war emergency, men sacrifice everything. Oh, that Christians would feel this to be an emergency for Christ! Read this letter thoughtfully, and then keep on your heart for prayer those who are forced to live through such dark hours.

"Since I last wrote, as you are well aware, the war situation has deteriorated to an astounding degree. I doubt whether there was one man among us who ever dreamed that the French armies would be overwhelmed,

At the moment, we are waiting to hear what the German terms for an armistice are, and the French reaction to them. That matter will be settled long before this communication reaches you. Whether we have any aid from France or not from now onward, I am sure I may claim to be a prophet to the extent of saying that the British empire will fight to the end. Everybody, except a few Fifth Columnists (who are mostly under detention now) are grimly determined, and I am sure it would do your heart good to see how calm and steadfast people of all classes are.

"We all realize that we have been guilty of a facile optimism. In particular, we have gravely underestimated the power of the German military machine. Now we face a situation remarkably similar in its essentials to that with which our great-grandfathers grappled, when Napoleon had all Europe at his feet, and had set his heart upon subduing an isolated Britain. It has been a tonic to reread something of the history of those times.

"There can be no doubt about it that the disappointments and humiliations of the past two months are having a most wholesome effect spiritually. Mr. Churchill described the evacuation of 335,000 men from Dunkirk as 'a miracle of deliverance,' and a miracle it certainly was. We had a Day of Prayer on the Sunday. On the Monday the Belgian king surrendered, and the next morning our soldiers found Germans on their flank instead of Belgian allies. Then began a race back to Dunkirk, which was aided by a tremendous storm that very day, which hindered German aircraft and ground units in the pursuit. When our men arrived at Dunkirk there followed days of most unusual calm. Moreover, a thick haze helped to screen the men on the sands, as also did the smoke later of burning oil stores and buildings. Had there been even a slight swell on the sea, the thousands of men who waded out to the boats would have been drowned while attempting to do so, and many of the small craft could never have gone to and fro.

"Although even the ungodly have been made conscious of a divine overruling hand, it is a fact that many of us have passed through some agonizing hours. I, as have many others, have contemplated the possibilities before us. We have considered what it would mean if Britain went down in this struggle—what it would mean for the cause of liberty, for Christian witness at home and abroad, for America. My wife and I both feel that we could never live under the Nazi regime (Himmler, no doubt, would see to it that I didn't); and we have found ourselves asking, in much more than academic fashion, whether we were ready, not merely to lose all things for Christ's sake, but to accept the sacrifice cheerfully. Though in our most depressed moments we have not viewed such an issue as probable, it has been a wholesome searching experience to consider it as not beyond the bounds of possibility.

"It is interesting also to note how one reacts to news that become increasingly somber and threatening. I lost more sleep when I read that the Germans had broken through on the Meuse than when worse news followed almost from day to day. The fall of Paris did not burden me as much as

(Continued on page 28)

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The Supreme Tragedy of Human Existence

By Rev. Arno C. Gaebelein, D.D.



IT was a solemn moment when Jesus sat down with the twelve for the last meal. Soon that supper was ended. They sang together the great Passover hymn from the Psalms; then they went out into the Mount of Olives and arrived at the garden. When the great agony of Gethsemane was passed, He said, "Rise, let us be going: behold, he is at hand that doth betray me" (Matt. 26:46). And Judas, one of the twelve, appeared with a great multitude. He had left that meal and gone out—"and it was night" (John 13:30). He went out into more than physical night. He rushed into an eternal night of never-ending darkness. And the Lord who knows all things sent after him this solemn, mournful word, "It had been good for that man if he had not been born." Perhaps it is the saddest word the Friend of sinners spoke. What must His loving heart have felt when these words passed His gracious lips!

What did He mean? Did He mean merely the sin of His betrayal? Did He grieve only over the fact that Judas would betray Him for thirty pieces of silver? There is something deeper here than that. Why did He say that it would have been a good thing if Judas had never existed, had never seen the light of day?

If it were true that human life is life on earth only for a number of years, and that when death comes it is all over, that there is no existence after death, then these words would be an insolvable enigma. But man is not a beast, and does not die like a beast. Man possesses endless being. The immortal soul given to him by His Creator distinguishes him from the beings below him.

The consciousness of existence after death is universal throughout the human race. The lowest tribes, the most degraded fetish worshipers, bear witness to the eternity consciousness they possess by their funeral rites. They put some crude objects, pottery or other articles, into the grave with the dead. It is a witness, although in a primitive way,



• Judas and the Priests

Courtesy American Sunday School Union

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.—Matthew 26:24

that they believe they live again after death. When a gorilla or chimpanzee dies there are no funeral rites prepared by the other gorillas or chimpanzees, no pots filled with victuals for the journey to another life. Every race and every tribe of man possesses this immortality consciousness. The cultured atheist tries to deny it, but many times the dying infidel has had to bear testimony before he departed life, that his boasting infidelity was a lie against his own consciousness.

EVERYWHERE IN THE BIBLE it is written that man has endless being and that the supreme tragedy of human existence is the loss of the soul. The Word of God reveals an existence after death either in endless light and glory at home with God, or an existence in endless darkness and never-ending separation from the source of all happiness and peace. The loss of the soul means eternal existence in unspeakable woe. This is a most solemn revelation. How many theories have been invented to deny this fact! Some teach that the wicked man is annihilated and ceases to exist, and that only those who receive eternal life by faith in Christ possess endless being. But God never annihilates anything. If it were true that the ungodly sinner is annihilated, our Lord would not have spoken the truth when He said of Judas that it would have been better if he had never been born. It would have been worth while to live thirty or forty years, enjoy life, have some pleasure, and then disappear forever into non-existence.

Others tell us of a second chance, like the association of Bible students, known as Russellite-Millennial Dawnists, now

Jehovah's Witnesses. They twist the Scriptures and hold out a false hope to the wicked, so that he can continue in his wickedness and hope for another chance (Ezek. 13:22). But if there were another chance for Judas, then our Lord's words about him cannot be understood. It would have been a good thing for him to live, for finally, after another chance, he would repent and become an heir of glory.

Another school of theorists call themselves "reconciliationists," with headquarters in California. They teach universal salvation, that ultimately everybody is going to be saved. They do not deny that there will be future punishment, but they claim it will end sometime. If this were true, and Judas after suffering thousands and tens of thousands of years would finally reach heaven, the words of our Lord could not be explained in their meaning, for it would have been good for Judas to have lived, to have suffered for his sins, and finally to spend eternity in bliss and glory. If we believe the teaching of the Word of God that the man who dies in his sins is lost forever, then the words our Lord spoke concerning Judas take on their true and solemn meaning. The supreme tragedy of human life is the loss of the soul. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). No human being can understand what the loss of the soul is and all that loss includes.

THE ETERNAL PUNISHMENT of the wicked is revealed in the New Testament, but Old Testament believers knew of it as well. Let us take David, for example. The babe of an unholy union,

the child of Uriah's wife, was taken very ill. We see the king before the Lord; he has wept, and prayed, and fasted all night. He is prostrate on the ground. The servants come to raise him up, but he continues to groan and to moan. Thus he keeps on for seven days. The baby dies. The servants step softly and whisper to each other, "Behold, while the

grief? Why this heart-rending lamentation? Why did he not possess the calmness he had when the babe died? Why does he cry and weep and sorrow now? Because he knew Absalom, his son Absalom,

child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead?" He noticed the whispering servants of his household, and asked if the child was dead. They tell him that the little boy has died. "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat." In great astonishment the servants look on and see this strange behavior of the king. Finally they ask him, "What thing is this that thou hast done? thou didst fast and weep for the child, while he was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? *I shall go to him*, but he shall not return to me" (II Sam. 12:15-23). He knew the innocent babe was safe in Jehovah's keeping, as we know that our innocent little ones are covered by the atoning work of our Lord; David had the hope and assurance of eternal life.

LEAT US TURN to another scene in the life of the shepherd-king. Sorrow upon sorrow had come into David's life on account of his sin. Finally his son Absalom, a wicked fellow, rises in a vicious rebellion against his own father. David is forced to send his army against him, but ere they go forth he calls three of his generals and instructs them, saying, "Deal gently for my sake with the young man . . . Absalom" (II Sam. 18:5). What anxious hours the king must have passed! And how he watched for fleet runners from the battlefield! He sends the watchman to the roof of the tower. He sees several men running. Ahimaaz arrives and shouts, "All is well." How little the king seems to care for it. One burden is upon his heart, "Is the young man Absalom safe?" Ahimaaz steps aside. Here is Cushi the second runner! He also brings the tidings of victory. "Is the young man Absalom safe?" And Cushi bows his head and announces the death of the king's son. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (II Sam. 18). Why this

had died in his sins and gone into outer darkness eternally lost.

But let us look for a little while at Judas over whom the Lord Jesus mourned. He was a disciple of Christ. The Lord had called him to be one of the twelve. He was therefore an apostle. When the Lord Jesus Christ sent the twelve forth as His kingdom messengers, He sent Judas with the rest. He commissioned them all to heal the sick, cleanse the lepers, raise the dead, and to cast out demons. This divine power was also conferred upon Judas. He healed the sick, cleansed the lepers, and performed other miracles. Yet though he was an apostle, preaching the truth about the kingdom and performing miracles, he was not a believer; he was an unsaved man. He is an example of how far a person may go in profession without being a saved man. Of such our Lord spoke in the Sermon on the Mount when He said, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

JUDAS NEVER BELIEVED on the Lord Jesus Christ as the Son of God. Whenever he spoke to the Lord, Judas never addressed Him, as the other disciples did, as "Lord." He spoke to Him as "Rabbi-Master." The Holy Spirit calls special attention to this in the Gospel of John: "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (John 14:22). There was another disciple by the name of Judas among the twelve. He speaks here and addresses Christ as Lord. The Spirit of God wants us to know that it was not Judas Iscariot who addressed Him by His divine name.

And why did Judas not believe on Jesus Christ as the Lord come down from heaven? Because he loved sin. He loved money. It was his besetting sin. The



● Dr. Gaebelein is editor of "Our Hope," author and lecturer.

love of money made him a thief. He knew that if he did what Peter did, fall at His feet and say, "Depart from me; for I am a sinful man, O Lord," he would have to give up that sin. He refused to do this. He loved darkness more than light. He continued to love money, and finally Satan used him to betray the Son of man for thirty pieces of silver.

And all along Judas had looked into His face of kindness and tender mercy. All along he had listened to the loving words of the Friend of sinners, heard Him say to the penitent, "Thy sins are forgiven, go in peace; sin no more." For several years he had walked with Him and talked with Him; had witnessed His deeds of mercy and power. But he continued to love money, and, finally, when about to betray the Lord and afterward in despair to hang himself, the Friend of sinners sent after him as he went out into that awful night this lament, "It had been good for that man if he had not been born."

To betray the Lord Jesus Christ actually for thirty pieces of silver is no longer possible. But, alas, there are thousands upon thousands of cases like that of Judas. Thousands profess discipleship and are church members. They call themselves by the honored and glorious name of Christ, but true salvation they do not know. Their Christianity is only an empty profession. They have never been born again. And why not? Because they love sin. It is the love of some sin which keeps them from knowing Christ as Saviour. His gracious, lov-

ing hand is extended to them and His Spirit pleads with them, but here is that sin which is cherished in the heart, and for the sake of a little pleasure, a little this and a little that, they betray the Lord Jesus Christ and finally pass out of life unsaved.

Friends, do you realize that solemn word of the Lord Jesus Christ—better

ing and saying, "Oh, is life really worth living?" Sorrow, pain, disappointment, losses, and finally the grave! Let us ask the question then. How do we answer it? Is life worth living? No! Is life worth living? Yes!

I want to illustrate this double answer by a story taken from the Word of God. A wealthy man lived outside of Jerusalem

table. He knows nothing of purple and fine linen. His rags barely cover his nakedness. And he is sick. His body is covered with sores. Dogs surround him and lick his sores. But one day the dogs vanish from his vision and in their stead he sees angels, who carry his disembodied spirit into Abraham's bosom.

I look up and ask Lazarus this ques-

If that man had never been born—is true today of every man and woman who refuses to accept Christ as the Saviour from sin? The man or woman who lives without Christ, who loves sin and lives in sin, and passes out of earthly existence without Christ and His salvation, of such, too, it is true, it would have been good if he had never been born. A Christless life, no matter what the religious profession may be, is followed by a Christless eternity and the loss of the soul.

Often, a generation ago, certain magazines put up questions for debate. We remember one on which a certain newspaper printed for months the answers of their readers, "Is life worth living?"

This question does not seem to be debated any longer. Life has become so attractive and so many inventions have added pleasure and enjoyment to life, that in the eyes of the world only a pessimist would deny an affirmative answer to this question. Yet we know there must be thousands of hearts deeply sigh-

on a magnificent estate. He was a cultured man and highly respected. Let us suppose one of the Jerusalem societies debated this question and sent a man to interview him. He arrived and stated his errand. We imagine the rich man smiled at what appeared to him a very foolish question, "Is life worth living?" "I certainly think it is! Look at the success I have had! Come to this window! Look out on my private park and away beyond; as far as you can see, this is my estate. Thousands of cattle of every description are my property, with herds of camels. I have a hundred servants, slaves, who obey my command." He showed the visitor his great palace, furnished with objects of art, Greek sculpture, and oriental silks, tapestries and rugs. He pulled aside a heavy silk curtain and showed his banqueting hall, set for a feast that very night. Perhaps he spoke of the honors heaped upon him, and many other things which man prizes so highly. "Is life worth living?" and he answered with a joyous laugh, "A thousand times, yes!" As the visitor left the palace the rich man may have pointed to a sick old man, at his basement door, surrounded by dogs, and perhaps he said, "Go, and ask this beggar your question."

Let me ask the rich man now. Though he lived in Palestine some nineteen hundred years ago, he is still living. How do I know? Because the Lord Jesus Christ says so. As I speak to him I must look down—"Rich man, wealthy man of culture, once clad in purple and fine linen, tell me, was life worth living?" And there comes up to my ear a frightful wail. "Oh, if only I had never lived. I died and left all that I had gathered. All my riches and earthly glories are gone. I am lost, forever lost! Oh, if only I had never lived!"

But let us turn to the beggar Lazarus at the rich man's gate. There he lies friendless and starving. He exists miserably from the refuse of the rich man's

tion—Lazarus, once the sick beggar, yet trusting God, "Lazarus, tell me, was life down here worth living?" And there comes back a hallelujah, "Praise the Lord that I ever lived. I believed and trusted the Lord, and He brought me to the place of eternal rest and glory! Praise the Lord! The sufferings of that time were not worthy to be compared with the glory I have now. My light affliction which was but for a moment has worked for me a far more exceeding and eternal weight of glory."

Friend, as the world says, make the best of life. Enjoy all the pleasures life affords. Gather riches, heap treasures together. Make yourself a name engraved on the pages of history. You may be given the highest positions of honor and human glory, and after your death monuments may be erected in your praise, but if that is all, then your life was not worth living. You lived and died without God and without Christ, and the result is the loss of your soul.

THE ONLY LIFE worth living is the life which is lived in the faith of the Son of God, in His fellowship. You may be obscure in life in every way, struggle along day after day, year in and year out. You may be the poorest among all your neighbors, and sick and suffering besides, but if you know Christ, if He is your Saviour and your Friend, if you belong to Him and He is yours, life for you is worth living. In Him you have eternal life, the gift of God, and the sure promise of a coming eternal glory.

Will you live the life worth living? It can begin this very moment, as in faith you turn to Him who died for your sins, who loves you and who gave Himself for you, so that you might escape the sinner's fate—the supreme tragedy of human existence—the loss of your soul.



Satan tempts to evil tempers, hasty words, impatience, and to carnal reasonings, which is his powerful ally in our minds. Back to Christ! More of His Spirit-renewed and thorough self-dedication, and in darting prayers upward by an uplifted eye and heart—thus will we be able to resist and conquer the great adversary of our souls. May it be our happiness to win new ground daily in Christ's love, to add conquest to conquest, till our Lord Jesus and we be so near each other that Satan shall not draw a straw or a thread betwixt us!—Samuel Rutherford.

The Age of Treason

By Will H. Houghton

"Judas!" You almost hiss the name as you pronounce it, pressing through closed teeth the "s" To give the serpent-sound to which That base name seems entitled. Judas— betrayer of the one unselfish life The centuries have known; slayer of The only man who never hurt another; Who said, "Forgive," not only, but who did it.

Judas, think you to sell the Prince of glory For the thirty silver pieces that could buy A slave? And know you not the silver, too, was His Before by man 'twas mined and minted? Ah, Judas, have you reckoned well your bargain? When you accept your pittance and deliver Christ, Where will you spend your silver— In hell, the fires consuming all your coin, And with your conscience singed, but never really ashes?

Judas, your brotherhood is large— The fellowship of those who play the traitor, Sometimes with a kiss, and always without blush. Judges are some of them, and others who conspire To place the human soul in bondage. Judas, you will not be lonely in that place Where you forever cry for fuller's soap To wash your hands from bloodstain.

ONE day I was startled as I realized that I had heard and had preached many sermons on the return of Christ, but not once had I listened to or had I preached on what Christ's message for His own would be on that occasion. The more I thought of it, the more I was convinced that there must be something nestled away in Holy Writ that would give us this message. What will be our Lord's word when He comes for us?

The Song of Solomon came to mind as a book where I might find such a message. I had not far to read before I found what I believe the Lord will say when He comes again. But, before indicating the particular passage in Canticles, let me say a word about the book itself.

The story of the book is a love tale. The commonly accepted understanding of the tale is that it presents the actual incidents of the love of King Solomon for a country maiden. I see no adequate reason for attempting to find a triangle in the book—to discover a third party, a country lover from whom Solomon attempts to take the maid. There certainly is no sufficient foundation for this theory. There can be no question but that here we have a wonderful love story which records the love of Solomon for a beautiful girl. The narrative with all its orientalisms—vivid and startling to the occidental—ought to be read, however, with the realization that it presents another love which is higher, holier, and fuller than all.

This consideration leads us to ask, Why is the book in the canon of Scripture? I think that question can be answered only by affirming that the story is typical. There are those who tell us that the only meaning of the narrative is the literal one. But, granting that a love story is very important, why should it be included in the canon? The literal interpretation by itself is wholly inadequate to explain the reason for the inclusion of the book.

Another school of interpreters tells us that the story is wholly allegorical, that it is a fictitious tale introduced to illustrate a spiritual truth. But this view is also rather difficult to support. While we must admit that such an arrangement is altogether possible, we ought not to leap to that conclusion unless it is unavoidable. In the interpretation of the Word of God, it is well to refuse the legendary device unless the nonhistorical character of the story is explicit or implicit in the narrative.

The casting aside of a one-sided literalism and a one-sided allegoricalism leaves only one alternative, the typical interpretation. Advocates of this view admit the historicity of the story and also see in it a spiritual value. The Song of Solomon then becomes a love story which is used to teach spiritual truth.

May we go back to the Old Testament to find Christ's message for the Church? I agree at once that the Church is a New Testament body, and that the truth concerning it is revealed in that portion of Scripture (cf. Eph. 3:1-7). But does this mean that the Old Testament is barren of spiritual meaning and application for

Christ's Message at His Coming

the child of God? God forbid! "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Let us, therefore, turn to an Old Testament picture of the love of Christ, and let us ravish our hearts in the contemplation of the tender greeting of our Lord when He comes again.

"The voice of my beloved! behold, he cometh,
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall;
He looketh in at the windows;
He glanceth through the lattice.

My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.

For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of the birds is come,
And the voice of the turtle dove is heard in our land;
The fig tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock,
In the covert of the steep place,
Let me see thy countenance,
Let me hear thy voice;
For sweet is thy voice, and thy countenance is comely" (Song of Sol. 2:8-14, R.V.).

HERE are three notes in this song of love which I should like to sound especially. I shall not attempt a cold analysis; that would be to destroy the poetic beauty of the passage. Rather, I shall take these three thoughts and comment upon them.

The message of our Lord at His coming contains an expression of an invitation. Twice do we read the same words, "Rise up, my love, my fair one, and come away." These words remind me of the explicit teaching of the New Testament concerning the voice of the Lord. In that wonderful and comforting chapter of I Thessalonians (4:16), we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

The Lord will "shout," He will summon His own! You will notice that besides the call of Christ there will be the voice of the archangel and the trump of God. I like to think that His shout will summon the New Testament dead to life (cf. John 11:43), that the archangel's voice will call the Old Testament dead forth (cf. Dan. 12:1, 2), and that the trump of God will find the New Testament living being caught up to meet the Lord in the air (cf. I Cor. 15:51 ff.). There is another New Testament passage which may well give us the content of Christ's call. It is the invitation which was extended to John the beloved, "Come up hither" (Rev. 4:1).

SAYS THE SONG OF SOLOMON, "Arise, my love, my fair one." What a wonderful day it will be when we see His face and hear His voice! But did you notice the double expression by which the Lord will address us? He will call us, "My love, my fair one." How like the Lord it is to repeat the expression! With what infinite tenderness He must have called Samuel (I Sam. 3:10), and Moses (Exod. 3:4), and Abraham (Gen. 22:11). Sometimes, it is true, He only calls the once, but with what compassion and grace the word "Mary" fell from His lips (John 20:16). The sweetness of this grace of our loving Lord captivates the soul, it stirs the heart, it brings joy to the spirit.

Do you remember that great Old Testament word about the loving knowledge of Jehovah? Let me give it to you: "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour" (Isa. 43:1-3, R.V.). Ah, what a Saviour we have! Wonderful is His compassion, fathomless His love, infinite His grace!

The message of our Lord at His coming contains an expression of the cessation of trial. "For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle dove is heard in our land; the fig tree ripeneth her green figs, and the

By Bishop William Culbertson, D.D.

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vines are in blossom; they give forth their fragrance."

The man or woman who has never longed for such a time has not known the heartache and sorrow of the world. Some day, bless God, sorrow will be ended. The winter with all its cold-blasted hopes, bitter disappointments—will be past! The rains of adversity, the storms of distress, the torrents of griefs and tears will be over and gone!

I venture to say that David's expression has often been found upon our lips, "O that I had wings like a dove! Then would I fly away, and be at rest" (Ps. 55:6, R.V.). David was crushed. Had not Absalom been rebellious? Was not Ahithophel a traitor? Had not Ziba asserted that Mephibosheth had deserted? Had not that vile fellow, Shimei, taunted and cursed him to his face? I know that David's wish of Psalm 55:6 was not a trusting sentiment. I know that he should have believed that God could and would take care of him. But who of us, probably with far less provocation, has not longed for the cessation of trial? Well, it will end—the winter will pass, the rains will be over and gone!

BUT, IF I WOULD BE TRUE to the Lord, I must point out that some other things will be over when the trials and tribulations are ended. Do you realize that you will never grow in faith after you see Him? For faith will give place to sight.

We shall never have to trust Him after we see Him, for the way will always be clear. We shall never know the darkness of disappointment, for we shall be always and eternally with the Light. Ah, beloved, let us learn to place our hand in His down here. Let us learn in the hard place to look up to Him, and if need be with tear-dimmed eyes and faltering tongue to lisp, "It is all right, Father, for so it seemeth good in Thy sight." How He loves to be trusted! We shall not have that privilege when the days of grief are ended.

Do you realize that you will never grow in grace after you see Him? Growth in grace will end in perfection when we see Him. "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (I John 3:2). In the day that we see Him we shall attain unto a full-grown man, unto the measure of the fullness of Christ.

win souls, I must win them now.

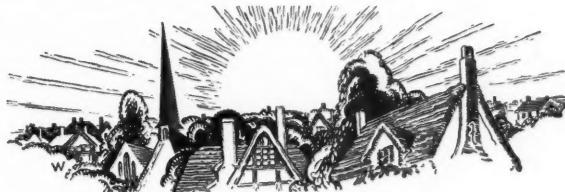
How we long for the coming of the Lord and deliverance from sorrow, pain, and sin! But I trust that desire will be tempered somewhat with the realization that we have priceless privileges now—and we must not miss them.

The message of our Lord at His coming contains an expression of deepest love and holiest ardor. Think of it, the Son of God speaks of us as His love, His fair ones! The lips which never uttered a falsehood say that. But He could never say that of me in my natural estate. Thank God, in Christ I have had my sin washed away in His precious blood and have had granted me the spotless raiment of His righteousness. Looking at me, He sees me arrayed in His excellencies, in His perfections, in His beauty; and He says, "My love, my fair one!" Oh, the infinite grace and wonder of it all, that He, the heavenly Bridegroom, should so tenderly and lovingly regard me!

He continues, "Sweet is thy voice, and thy countenance is comely." The One who never spoke an untruth says this. Do you believe it? He says, "Thou art beautiful." How precious we are to Him! How precious He should be to us! Beloved, if He loves us that much, do you not think that we should give Him the joy of seeing our faces more often at the throne of grace?

Yes, the Lord is coming again, and we shall hear His message, "Arise, my love, my fair one, and come away. . . . The winter is past; the rain is over and gone . . . my love, my fair one."

Beloved, I want to watch for Him, and I want to be used of the Spirit to work for Him, that when I see His love-lit face I shall not be ashamed before Him at His coming.



Morning Prayer

By Miriam Reed

Into my heart, empty and waiting,
Over my soul, needy and still,
Through my whole being, consuming and
 purging,
Sweep Thou, until—
Thou shalt see through my eyes,
Think through my brain,
Love through my heart,
Then, speak through my lips,
All of my being merging in Thine,
Holy Spirit divine.
Now, filled with the source of all beauty
 and power
Renewed life is mine,
Flowing within me each day and hour
From the Divine.

The CHRISTIAN Course of Life

By Frederick Riker Hellegers

WHAT is the Christian course of life? Where does it begin? How does it proceed? Where does it end? These are questions which any runner must ask before he begins a race.

In the first place, where does the Christian course of life begin? It begins in humility in the presence of Jesus Christ. It begins "forgetting those things which are behind."

As we read the Epistle to the Philippians, two things are evident, that Paul rejoiced in the godly lives these Macedonians were leading, and that he sensed in them an overweening confidence. Since his first visit to them eleven years earlier, they had steadily grown in the Christian graces.

Subject to neither the errors of the Jews nor to the philosophies of the pagans, they had remained loyal to the faith. Wherever he had traveled in his missionary journeys, they had followed him. They had sent Christian Mercurys bearing gifts; and while he was unwilling to receive aid from other churches, Paul had honored the Philippians by accepting every gift they had ever sent him. If Paul ever had a favorite church, if Paul ever had a sanctuary where he longed to retire when life crowded in upon him, it was this church. And just because he loved these people, just because they had reached such heights of Christian living, he wished most earnestly to save them from spiritual pitfalls.

Listen to him as he admonishes them, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3, 4). Again he urges, "Work out your own salvation with fear and trembling." These men had been too proud of their accomplishments, too sure of their salvation. And the weightiest advice Paul gives them is all directed to this one thing, lowering their pride and increasing their humility.

WHAT IS THE CURE for such pride? How can we forget those things which are behind? Paul gives the answer, the simple evangel, the example of Jesus Christ. Compared with His glory, ours is nothing. Compared with His self-dedication, our humility is sham. Paul says that Jesus was in the form of God Himself. But Jesus did not cling to equality with God, glorious as that is. Rather He gave up His purple robe, left His kingly throne, took the apron of a humble servant, took the towel of a lowly slave. He showed even greater humility than in becoming a servant, for He became a man, a lowly man. He went further. He suffered the final humiliation of man, the indignity of death. And He suffered the most disgraceful death, death on a cross. Jesus in all humility ignored that which was behind Him, His equality with God, and chose the death of the cross.

The world will never cease to marvel at the humility of Jesus. That He who shared the beauties of eternity with God, who was present when the morning stars first sang together, when seas first dashed their waves against island rocks, should forget all that and choose to be born of a peasant woman, suffer the agonies of human flesh, endure the taunts of calloused, wizened-hearted men, minister to the leprous, and submit to the death of a criminal is too much for us to understand. Our tongues are dumb. Do we seem all too silent? Does our song seem long in coming? It is because our instruments are too coarse to respond to the song of the Infinite. We fear that Christ's humility would shatter us if we once gave it expression. But if we seek a cure for pride, here it is.

Francis of Assisi gave up the wealth and prestige of his family name to labor among the downtrodden outcasts of his day. Francis of Assisi captured the imagination of num-

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3:13, 14

berless Christians. Living in poverty and all simplicity, year after year he walked into the forests and spoke such words of humility and tenderness that the birds crowded around to hear him. His humility evokes from us hatred for our complacency in luxury. Yet Francis of Assisi is but a pale reflection of the humility of Jesus Christ.

Sir Wilfred Grenfell forgot what was-behind him, the success of his medical career, the ease of life in his homeland, the pleasures of culture and friends; and in all humility devoted himself to years of humble life working among the poor fishermen on the coast of Labrador.

But all Christian humility, all Christian breaking with a successful past, is but a pale reflection of the sacrifice of Jesus. In Him lies our motive. He is our evangel. Would we be able to forget the successes and achievements of the past, we have but to look to Him for our example. If a cross stands at the center of His life, if suffering has a place in the divine plan, how can any man glory in his own temporary, trifling, and insignificant gain?

Paul puts a limit on forgetting the past. He says to the Philippians, "Nevertheless, whereto we have already attained, let us walk by the same rule." That is, forget all success which is merely of this world, but cling to every real gain. You are the greatest banker, the best public speaker, the most wealthy man in the state. It does not matter. Your forefathers fought in the Revolution. You have written the novel of the century. The Philharmonic is playing your latest symphony. It does not matter. But if you have attained any real good, any lasting good, hold it with all your might.

We have discussed the evangel of humility, the starting point of the Christian course of life. How does it proceed? Paul's answer is, "Reaching forth unto those things which are before." The runner stretches himself forward toward the mark. He exerts every limb and muscle to reach the end. He bends his body forward. He stretches out his hand. He fixes his eye on the mark. Such is Paul's picture of Christian progress.

We must restudy the Christian idea of progress. What is Paul's idea? He climbs the tallest of all mountains, the most insurmountable. He presses to his mark, the snow-capped peak. And he labors ceaselessly in his climb up that mountainside to reach, if he can, the very summit. But at each step he makes sure not to glory, not when he has passed the timber line, not when he has scaled a jagged cliff. He knows that progress is not inevitable, that a sudden fall into a ravine or a misstep on an insecure rock can send him to his destruction. Paul's idea of progress is that of constant striving. He who would reach the mountain-peak must exercise himself relentlessly.

DURING THE LAST HUNDRED YEARS, we have been unusually interested in progress, whether physical or ethical. Biologists have led us to believe that (*Continued on page 29*)



by

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Christ's Coming and Our Civilization

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this.—Isaiah 9:6, 7.

been weak and anemic spiritually, paganism has become strong and society has decayed.

The first consideration of our theme must be a study of Christ's relationship to that dominating world force that we call civilization. Our text speaks in one breath of the first and second coming of the Lord Jesus. It tells of God's blessed gift at that first Christmas. A child was born, but an eternal Son was given to the world. Yes, God so loved us that He gave His only begotten Son.

The prophet declares also that "the government shall be upon his shoulder" and that "his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." He speaks of the increase of His government upon the throne of His father David. But these things have not come to pass. The name of Jesus is not in this hour what the prophet foretold that it would be. Admitting that the Lord Jesus has a great deal of indirect influence in the world, it yet remains true that His name has little significance in the great affairs of our civilization. Therefore, something else besides Christ's first coming must be manifested in the world before this prophecy can be fulfilled.

Man's civilization is, in the last analysis and in all of its phases, but "all valiant dust that builds on dust," and it is to be destroyed at Christ's second coming. Instead of evolving Godward, our civilization is surely and purposefully marching toward Antichrist. Men of discernment know this to be true even though they may not believe the Bible teaching concerning the matter. President

THERE IS NO greater phenomenon in history than the comparatively limited influence of Jesus Christ upon civilization. Many of you will wish to disagree with this statement, but if you ponder it carefully, you will see the factuality of it. Christ has won great victories over individual lives and He has influenced many communities, but His hold upon civilization has been both flimsy and sporadic.

There have been brief revivals in which Christian ideals have come to the fore, but invariably civilization has returned to its essential paganism. Today after nearly two thousand years of the Christian message in the world, we are being slowly but surely dominated by pagan philosophies and forces.

Through the centuries, however, there has been a preserving element—the millions of genuine Christians who have been the salt of the earth, the preservative of society. When they have been strong and virile, they have influenced civilization Godward. When they have

Hutchins, of the University of Chicago, has this to say about our present civilization:

"We have more information, more means of getting information, more means of distributing information, and more practical application of the information than Francis Bacon, in his wildest imaginings, could ever have predicted. However, our knowledge of political institutions has produced no great improvement in government over that of Bacon's day, and our collection of facts has not prevented poverty, unemployment, crime, demoralization or solved the race problem. We cannot tell who or what is responsible for anything. The machinery we have invented produces results we did not foresee and cannot avoid. The industrial organization that has developed carries us along we do not know whither, and we do not know why. We have more money, more food, more things, and more power than at any time in history. We are poorer, hungrier, more helpless, and more confused than ever before."

This college president gives us a clear picture of the disease, but he does not tell the cause, nor does he prescribe a cure. The Bible Christian knows both the cause and the cure. He knows that the true reason for the collapse of modern civilization is the rejection of Jesus Christ. There is no room for Christ in this system, as there was no room for Him in the inn of Bethlehem long ago.

JESUS SAID OF THE PROPHECIES that He uttered in Matthew 24, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled" (v. 34). What did He mean? Surely all things prophesied in Matthew 24 did not take place during the lifetime of those who saw Christ in the flesh. It is obvious that a great part of that panoramic view of history yet awaits fulfillment.

An understanding of this comes to us when we know that the word "generation" refers, in a prophetic sense, to a world-wide spiritual and social condition, rather than to a specific group of people. It is used in this sense in several other places. The psalmist prophesied of the Messiah: "A seed shall serve him; it shall be accounted to the Lord for a generation" (Ps. 22:30). Jesus declared: "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation" (Luke 11:50).

Though we cannot go deeply into the subject in this message, we do note this, that in the economy and purpose of God, the generation to which Jesus appeared nearly two millenniums ago and the generation to which He shall appear at a future date are divinely considered as one. The Cross was the dividing line, as most expositors claim. The clock of prophecy stopped when "the Messiah, the Prince" was cut off, and the subsequent time is a mystery in which God is building His Church, the mysterious body of the crucified and risen Head. For this period the Scriptures contain no definite prophecy or chronology. The prophets almost invariably speak of the two advents of Christ as one experience. Our

text illustrates the case: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." Daniel (9:26) has a similar passage: "And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary."

TWO EVENTS ARE CONSIDERED in both these passages as immediately subsequent. In Isaiah, the Child born and the Prince of Peace ruling are prophesied as one event, yet nineteen hundred years have gone and the latter part of the prophecy awaits fulfillment. Daniel seems to tell us that the crucifixion and Anti-christ are twin events. Yet the Anti-christ is still unrevealed.

For your own study of this subject, briefly note this: Jewish and prophetic time will be resumed after the Church is translated and the generation of Jesus will be finished at the end of the seven years' tribulation period. Are not these figures significant? To the thirty-three year period of Christ's ministry add the seven year period of tribulation and you have the normal forty years of probation or testing.

These are the facts. The world in all its life phases is returning again to the outward conditions which prevailed when Jesus was upon earth. And by the time our Lord returns it will have arrived in all essential points at a condition similar to that of the day when they nailed Him to the cross and the world saw Him no more.

The inscription on the cross is a guide to the type of world that crucified the Son of God: "And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS" (Luke 23:38). Here we have a world of culture represented by the Greek; a world of human government, by the Latin; a world of religion, by the Hebrew; and all these worlds are rapidly reshaping themselves in our day.

The cultural world that crucified Jesus was Grecian, and how magnificent it was. Edward Grant Conklin, of Princeton, says of that Golden Age:

"Indeed, no modern race of men is the equal of a certain ancient one. In two centuries, from 500 to 300 B.C., the small barren country of Attica, with an area and population about equal to that of Rhode Island, but with less than one-fifth as many free persons, produced at least twenty-five illustrious men. . . . In this small country, in the space of two centuries, there appeared such a galaxy of illustrious men as has never been found on the whole earth in any two centuries since that time."

That culture was marked by art, architecture, and physical prowess, but it was culture without God. Its aim was physical and mental perfection without moral and spiritual advancement. The result was degeneracy and inevitable decay.

Today, the educational life of the world is rapidly taking on a similar character. Not alone in Germany where a

neopaganism is crowding out the God of Luther from the educational life and enthroning the old pagan gods in place of Jehovah, but also in America we have now so secularized our schools that we have shut God completely out of our knowledge.

The rapid return of world government to the condition which prevailed when Christ was upon earth is clearly seen today. Rome was in power when Christ was crucified. Militant and strong, she had united practically all of the civilized world under her standard. She had accomplished a semblance of universal peace. The original Roman empire was in her geographical features disintegrated more than a millennium ago, but tremendous strides are being made today to re-establish these geographical features. Italy, until a few years ago a decadent nation, is now among the strongest of Europe. Her supposed suzerain, Mussolini, openly declares himself to be the successor to Caesar. He has declared his objective—the re-creation of a Roman empire, as powerful as in the days of the first empire of Augustus. "Rome must again become the wonder of the world," declares this Dictator. And so she marches forward. Just before the outbreak of the war, she was shouting for colonies in the north of Africa, for Tunisia and Corsica. She plans her march of dominion around the Mediterranean, making it once again a Roman lake. Will the present conflict help her to succeed?

NOTHING is more significant in the fulfillment of the prophecy of the re-creation of the old Roman empire than Britain's modern tendency toward conciliation with Rome, in the midst of the latter's advancement in empire to what seems to be the inevitable destruction of the British empire. Here is a phenomenon in diplomacy which has no explanation apart from that of prophecy's revelation of the reconstruction of the Roman empire at the end of the age, an empire of which Britain was a part!

The return to original conditions in the world of religion is significant. The Messianic rejection of Jesus and the attitude of Jerusalem that He was a mere prophet of Nazareth in Galilee, is rapidly becoming the attitude of the world today toward Him. The crown of deity is being reduced from His head and He is being reduced to the proportions of a mere prophet.

Christ will never be satisfied with this attitude. That which pleases Him is the declaration of Thomas, "My Lord and my God." Modernism in Christianity and liberalism in other religions have agreed to accept the prophet of Nazareth, but Jesus will come again and prove that He is what He claimed to be—and what they crucified Him for claiming to be—"the Son of God with power!"

Therefore, be it known that into the world and to a civilization similar to that which crucified Him, the Lord Jesus will come to be crowned King of kings and Lord of lords, in the place where they mocked Him with a crown of thorns,

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Miraculous Characteristics of Manna

By Rev. C. H. Suckau, D.D.



● Pastor of First Mennonite Church, Berne, Ind.

THE people of Israel had exhausted their supply of bread. It is hard to realize the grave crisis which had developed. Several million people were without the necessities of life, stranded in the desert. Unless these basic necessities of life were supplied, and supplied immediately, starvation was inevitable. It was further quite evident that an adequate supply of these necessities could only be provided in a supernatural way. History knows of no other army of such vast numbers without a base of supply.

In Exodus 16, we have this great need of this huge army adequately met by one of the greatest miracles recorded in the Old Testament—manna. In like manner, countless numbers of people today are reaching through the barren wastes of skepticism, doubt, and despair, and are crying for bread. To anyone that cries God supplies by a greater miracle. His bread from heaven, the very Bread of life. Let us note some of the miraculous characteristics which differentiate the manna of Exodus from the natural manna which is still to be found. Let us take also these same characteristics and observe how they differentiate Christ from all other men who have ever lived.

The divine origin of manna first merits our consideration. "Behold, I will rain bread from heaven for you . . . the Lord shall give you in the evening flesh to eat, and in the morning bread to the full . . . Moses said unto them, This is the bread which the Lord hath given you to eat" (Exod. 16:4, 8, 15). In these words we have God's own record of the origin of manna. Its origin is definitely supernatural.

It is this point the critics oppose and disallow. The opposition would perhaps be less possible if we would not insist upon the fact that the manna of Exodus is different from the manna which is found on tamarisk bushes in the Arabian desert today. Critics point out that not less than seven plants extant today exude a manna-like substance. However, let us examine the natural manna. Any encyclopedia will inform us that the exudation of the tamarisk bush occurs only for a month or two at the most; furthermore, it is not a food but a medicine, a purgative. It cannot be baked into bread or

cooked into food. How then, can this be our Old Testament manna?

It is sadly true that the same men who find fault with the miracle of the Old Testament manna, also find fault with the greater miracle, the Lord Jesus Christ, who is the New Testament manna. They will admit that Jesus Christ is a wonderful man, but they refuse to accept Him as the Son of God.

We are not left in doubt as to the divine origin of the Lord Jesus Christ. The angel Gabriel bore witness to this fact to Mary when he said, "He shall be great, and shall be called the Son of the Highest"—the Son of the Highest; and again, He "shall be called the Son of God" (Luke 1:32, 35). Jesus Christ Himself repeatedly made plain that He is the very Son of God. Jesus Christ and the disciples from Peter to Paul, unequivocally testified to this fact. And as we seek in vain among the earthly manna to find one which compares to that which we find in the Old Testament, we likewise seek in vain to find a man that is like unto Jesus Christ the Son of God. The divine origin of both the Old and the New Testament manna demonstrates it to be supernatural.

THE DIVINE MEDIUM is the next characteristic which we consider in our study of manna. "In the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground" (Exod. 16:13, 14). In Numbers 11:9 we read that the manna fell upon the dew. The manna was of such texture, so delicate, that it did not dare immediate contact with the ground; but it fell upon the dew, and after the dew disappeared the manna appeared upon the ground. This manna did not come through the medium of the tamarisk bushes. It was not found underneath them, but upon the face of the desert. The Old Testament manna seemingly could not come in immediate contact with the soil and sin-stained earth, but was brought forth by the medium of the immaculately pure and sparkling dew of the morning.

It is not natural to find manna on

dew. This was a supernatural medium. And even so, Christ, in order that He might not become stained with the sin of the world, came forth not by natural birth, but was conceived of the Holy Ghost and born of the Virgin Mary. The Holy Ghost is most beautifully typified by the dew. The dew and manna were inseparably connected; likewise the unity of the Holy Ghost and Christ were manifested throughout His life on earth.

The Arabian dew did not before, nor does it now, carry with it manna. No man before Christ or since was ever conceived by the Holy Ghost. Thus in both cases the medium is unique, miraculous, divine.

The divine abundance of manna is a worthy phase of our study, and this abundance is manifested in the words, "bread to the full" and "filled with bread" (Exod. 16:8-12). A most stupendous miracle—God in the stillness and coolness of the night, and without disturbing a single man of the vast hosts of Israel, set to work supernatural forces to make bread in abundance for His people, and He was never late. It was always there ready to be gathered from the ground every morning when the dew went up, seemingly to get a fresh supply for the next day.

At first, some appeared to have been rather anxious for the morrow. Moses had said to them, "Let no man leave of it till the morning." Fearing that something might go wrong, they had skimped in eating their regular quota, for according to the miracle of equalization, "he that gathered much had nothing over, and he that gathered little had no lack" (Exod. 16:18). Some, however, had managed to keep back enough for the next day. "It bred worms, and stank," we read.

Praise God, He does not want us to feed on leftovers. That is what some Christians are doing, holding over their testimonies and experiences until they breed worms and stink. Where were

you all of this time when God rained down His manna into your clouds of prayer, to be gathered every morning? In the world today we want to have new things, but we go to prayer meeting with the same stale loaf of manna bread underneath our arm. There is an abundance of fresh supply every morning in God's pantry. Feed daily on the fresh bread from heaven, the New Testament manna.

THE DIVINE ABUNDANCE is further manifested in the fact that the children of Israel ate manna forty years. God had an inexhaustible supply. Though they had hardships and disappointments, God never disappointed them in the matter of fresh bread for 14,600 consecutive days. Can Chicago, with all of its modern facilities for producing bread, do better than that? Oh, but you say, how about the proper supply? On five mornings of the week the regular supply fell, one omer per person. Then on the sixth day a double supply was gathered. On the seventh day there was none to be found. This was one of the greatest phases of the miracle—the distribution of the abundance of manna according to God's law. Can the critics explain this phenomenon? God, in a miraculous way, conserved the proper supply which was gathered on the sixth day, and it kept fresh and did not stink, neither were there any worms in it. Only in recent years has science enabled us to keep food fresh by refrigeration. God did this thousands of years ago, and did it most efficiently. Thus, we see how abundantly and attractively God supplied manna for His people Israel.

In like manner today, God supplies us with the divine manna in all its fullness and abundance in the altogether lovely one, Jesus Christ, who said, "My Father giveth you the true bread from heaven. . . . Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger" (John 6:32, 34, 35); "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Have you experienced divine abundance feeding on the Bread of life, or are you still in a far country feeding on husks, which leave only an aching void in your hungry soul? God grant that we all may live on the never-ceasing riches of His manna!

The divine conservation of manna for a memorial is a characteristic which next deserves our attention. In accordance with divine instruction, Aaron took an omer of manna and placed it in a golden pot so that future generations might see this bread wherewith the Lord fed them in the wilderness (Exod. 16:32-34). By divine intervention, this pot of manna did not spoil. It was specifically kept to show God's gracious provision for His people during those forty long years of wandering in the wilderness.

God considered this miracle so important that He arranged for its memorial, to prove and demonstrate the truthfulness of this amazing story when

told to future generations. It consequently remained the outstanding miracle in the memories of the people of Christ's time. You will recall that on one occasion the Jews challenged the Lord Jesus Christ to do anything that would approximate such a miracle, a miracle that would stagger belief. "They said therefore unto him, What sign shonest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (John 6:30, 31). They were proud of this miracle which was wrought in the days of their fathers. Yet few of them perceived the deeper meaning and purpose of this miracle, in

shown, which the Jews delighted to do. By the Lord's Supper, we show His death till He comes.

Our last consideration we give to the miraculous characteristic of the cessation of manna. It seems almost incredible that after so long a period of the unfailing daily supply of manna all of a sudden it should cease to fall. Yet that is exactly what happened, for we read, "They did eat manna, until they came unto the borders of the land of Canaan" (Exod. 16:35). And in Joshua 5:12, we read, "And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more." It was because it had ceased to fall. But

A Trip To The Holy Land

By Martha Snell Nicholson

'Twould be a joy if I could see it,
That land where the Saviour walked;
The quiet roads in the gloaming,
The hills where He sat and talked.

My heart would be ever searching
For some dear trace of Him there;
His footprints in the meadows,
The tones of His voice in the air.

My hand would be ever questing,
With finger tips athrill,
For an ancient wall or a rock where
His touch might linger still.

My feet would falter in anguish
At the place where my dear Lord died;
My very soul would be sobbing,
My heart would be crucified.

Yes, 'twould be joy could I see it,
But my cup is filled to the brim
With the hope that soon I'll be seeing
Not the land where He dwelt—but *Him!*

spite of the fact that they boasted of the omerful having been preserved for generations. We know this to be the fulfillment of the manna-type of Jesus Christ. They failed to see this.

Christ has left for us a memorial, the Lord's Supper, that we should be reminded of the eternal manna, for Jesus Christ is "the same yesterday, and today, and forever" (Heb. 13:8). God considered the death of the Lord Jesus Christ of such importance that He gave to the Church a memorial to emphasize, as it were, the eternal fact of the atonement and our eternal redemption through His blood. Do we realize the deeper meaning of the Lord's Supper? Or are we like the Jews, only fascinated by the solemnity of the service which accompanies it? The manna was kept to be

an overflow was laid up in the golden pot for a memorial. If it had continued, there would have been no need for this. When the need for manna was at an end, it ceased.

Now in what respect does Christ fulfill this aspect of manna? I believe here we have a beautiful and important lesson. As there was only one Old Testament manna, so there is only one New Testament manna, even the Lord Jesus Christ. The critics have proposed mannas, which we recognize as poor attempts to do away with the one and only genuine manna which the Lord gave unto Israel. These mannas of the critics continue to exist to this day. Likewise preposterous counterfeits have sprung up to take the place of the one and only God-given

(Continued on page 34)

Chorus Popularity in MODERN Singing

By GEORGE S. SCHULER



CHORUS singing is traversing the country at such an alarming pace of popularity that some have serious concern as to the future of the staid churchly hymn and the gospel song.

There are many sides to the issue, as well as many phases of arguments prodded for and against the singing of these choruses. One position taken in its favor is that the young people absorb the text of the choruses quickly, and in that way, the Word of God finds lodgment in their hearts.

Others contend that while the young people do become acquainted with the text quickly, they forget it just as rapidly, if for no other reason than that every three months or so, new choruses—like shooting stars—seem to appear on the horizon, only to fade too quickly.

Then again, the opposition takes this stand: the future heads of families—the backbone of the Church of tomorrow—are growing to maturity without having engraved upon the tablets of their hearts and memory, the hymnody of the Church, which does not move in cycles of fashion. In other words, the foundation laid by chorus singing is very shallow. The answer to this objection by the chorus devotees is that the chorus is a stepping-stone to the hymn and gospel song. And so the arguments seem to go in circles.

Since each person takes his own stand, based upon his enlightenment of the subject, it is well to present some facts relative to the texts of such choruses, the music structure, the composers themselves, the publishing concerns, and the leaders of chorus singing.

The chorus critic: It is incumbent upon the one passing judgment on the subject at hand, to state his qualifications before submitting his deductions. He should be a composer in his own right, a compiler of songbooks and booklets, a song leader, and he should be professionally acquainted with the majority of chorus composers.

The publisher: There is much profit in the publication of chorus books. On close observation, there will be found all kinds, types, and sizes of music plates in the same book. This, in itself, makes for cheapness in appearance. However, lately there has been an improvement in appearance and uniformity of these books. Thousands of young people pur-

chase all the chorus books available, if for no other reason than to become acquainted with the latest choruses.

Chorus song leaders: These song leaders must keep up with the times by using the new choruses, otherwise reflection is cast upon their program, and they are considered as "back-numbers" or "has-beens."

The text: If some of these rhymes are called "texts," then the word "text" is robbed of its rightful meaning. Just to take a phrase and repeat it again and again, with no context in mind (except what might be vaguely implied), is surely a poor foundation upon which to build one's Christian life. Of course, not all texts are shallow, neither are all without deep spiritual truths. Take for example, "Lead Me to Some Soul Today," written by Dr. Will H. Houghton and Wendell P. Loveless. However, these are in the minority.

TAKE NOTE of all the "happy" choruses—"happy" this, "happy" that, and "happy" something else. Young people are not developed on such "soap bubble" expressions. Then there is the word "sweet." We read so much about Jesus being "sweet," as if He were a "sweet" little baby. We mean, of course, "precious Jesus," but to sing and resing sentimentally, "sweet Jesus" or similar expressions, is to many a sacrilege. There is another text which is most absurd, but it seems to be sweeping the country like the chain letter craze:

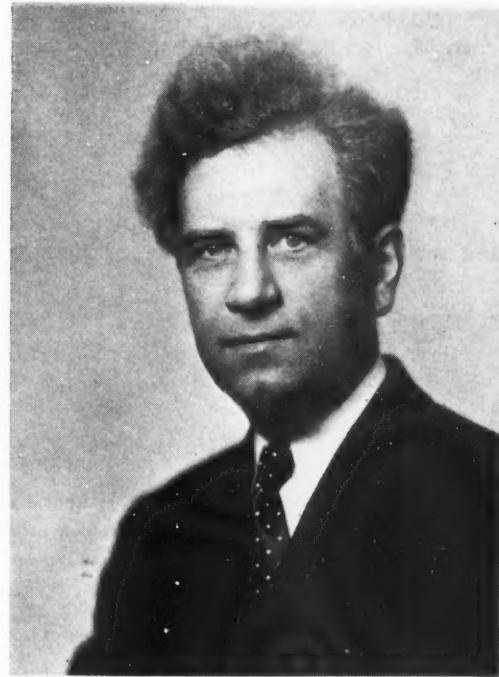
*Above the rest this note shall swell,
This note shall swell, this note shall
swell,*

*Above the rest this note shall swell,
My Jesus doeth all things well.*

Yes, if one were to take time to explain what is implied, these lines might make sense, but how many take time to explain? In a gospel song, the stanza explains whatever vagueness may appear in its chorus; hence, the singing of choruses taken from gospel songs is preferred.

Now it is to be regretted that so many outstanding men in Christian circles have been named as the writers of these texts or lines. To make four lines rhyme does not identify one as a poet. Poetry does not repeat lines two or three times. These texts, then, should not be designated as poetry.

Frequently, some person in an audi-



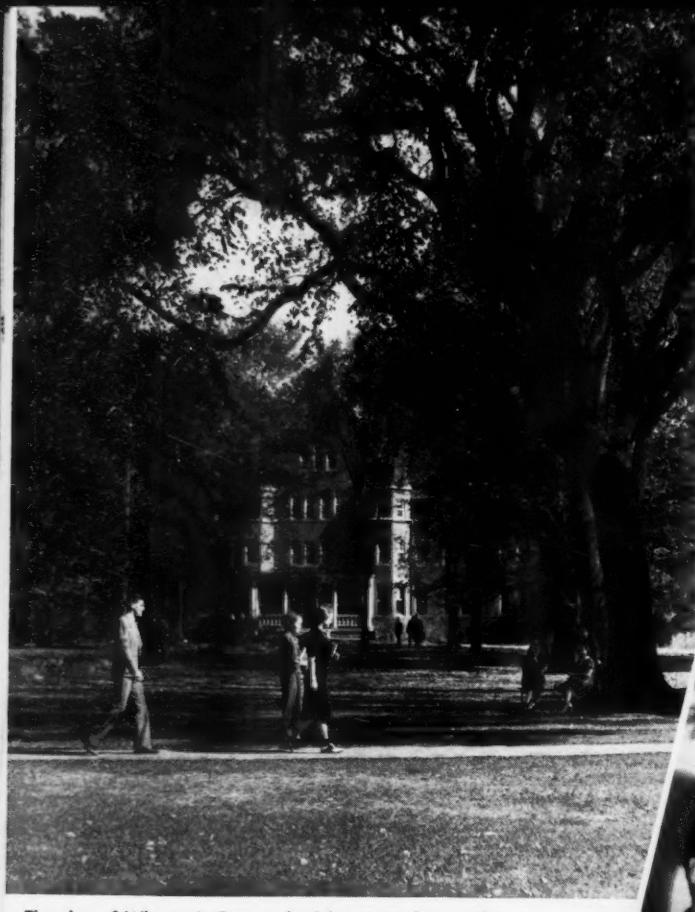
● The writer of this article is a composer of secular music, gospel songs, and choruses, a professional music arranger, a publisher of song booklets. He is personally acquainted with the majority of chorus composers and has written this article from personal experience and knowledge.

ence hears a phrase used by a speaker and at once sets that phrase to music, without regard to the speaker's setting. Since the speaker is an outstanding man, ranking high in the esteem of the public, his name goes to the upper left hand corner of the song as the author of the words—many times without his knowledge.

THE VALUE OF A book lies in the reputation of the author. The same is true of poetry. Indeed, it is so in every walk of life. Against this is the fact of equal importance, that every man who has risen to recognition comes up from the lower rungs of the ladder. For the most part, who are these chorus composers, where are they from, and what has been their preparation?

To be an aviator or a nurse, one must have considerable previous preparation. To be a composer, if only of choruses, should call for some background.

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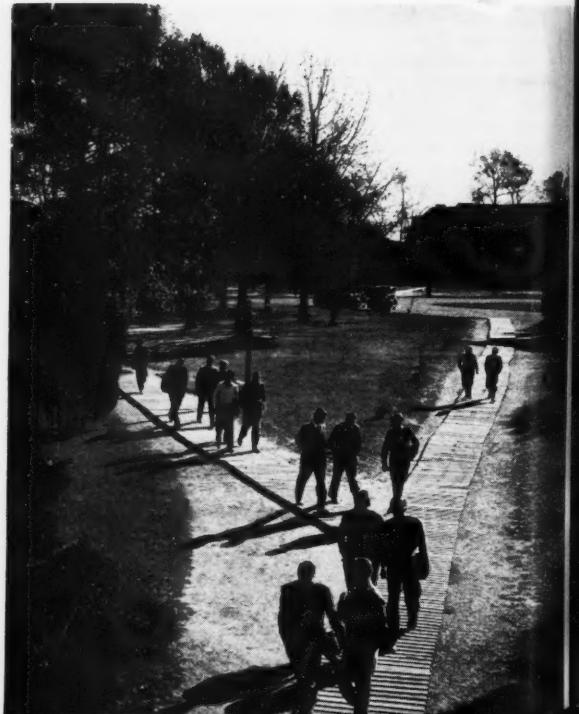


The elms of Wheaton's Campus lend beauty to busy paths
Men's Glee Club programs feature the brass quartet
Chapel at Stony Brook School
Boys on the board walk

Youth a



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The Campus

The indications are that enrollments are higher than ever this fall. In the light of Christian colleges, this is encouraging. Instruction in the truth which is able to make men free is needed to stabilize youth in this day of confusion and doubt.



Pleasant hours along shady walks at Bob Jones College

A snowy day at Montrose School for Girls

On the steps of old Allegheny College

Men's Dormitory at Taylor University



OUR TITLE is not a play on words, but the thought is suggested by the title of an article in a recent *MOODY MONTHLY*, "The Bible School Needs More Bibles." This is a true statement with no argument. If the Bible is to fade with this generation from the necessities of the people (Amos 8:11, 12), it will start with the young. They will easily fall into Bible neglect by imitation of their elders. Less use by the parents, the next step will be *no use* by the children.

It is impossible to discount the value (or possible value) of the Bible School. Far too often it is called a Sunday School, and all kinds of worldly subjects are taught. This may explain, or at least suggest, why some Sunday Schools teach so little, if any, Bible. On the other hand, the very title "Bible School" suggests the Bible.

In these days when education is the one big demand of the times, we start our children to school so early in life that they must be taken there by others. So it is with the Sunday or Bible School. Later they are sent, not taken, and this fact carries a wealth of meaning. Some schools adopt the potent slogan, "Don't send your children to Sunday School, bring them." How much easier if the parents had worshiped in a church where the Book was seen in the pew and handled as the Word of God.

It is one of the anomalies of the times that where one would expect to find a Bible, there he seldom sees more than one or two. I was in a sizeable city church recently, where there was not even the customary pulpit Bible. In the seventeenth century they had a Bible in every church in England, and even though chained to the desk, it was there and seen and used. Today it is different.

On the other hand, where one would least expect to find a Bible there they are, namely, in hotels and city libraries. This is not a criticism, for we are favorable to this and any other distribution of the Word.

A Bible and a church ought to be synonymous. The pagan religions of the world build temples and halls, but it takes a Bible to start a church. The foundation of the church is the Bible.

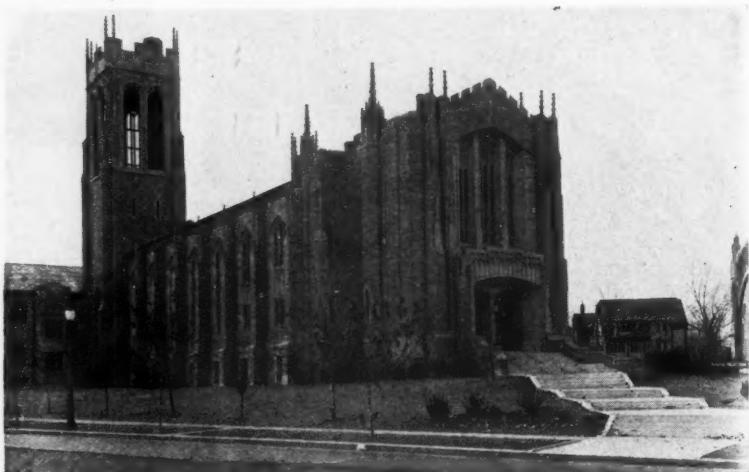
While many of our colleges and universities were started by church people, to guarantee a secular education on a Christian (biblical) foundation, the day has passed when the Church should shoulder that responsibility. The government with ample financial support has usurped this commendable work originating in the Church, although, of course, eliminating the Bible. It is all the more necessary, therefore, that the Church give itself more nearly to a full one hundred percent Bible program.

Rarely is a college class carried on without a textbook. Something is wrong therefore, if a church, founded on the Bible and organized to support and promote its teachings, aims to get along without a Bible.

If it is permissible for a layman to talk to the pulpit, it should not be out of order

The Churches Need More Bibles

By Frank B. Kirby, M.D.



to suggest that no church should attempt to carry on without a Bible in every pew. Here is a good slogan which will create interest and develop a healthy growth in spiritual values, *A Bible in Every Pew*.

THE CHURCH is generally organized for Christian fellowship among its members, and as a place to invite friends and strangers in order to win them for Christ. "How shall they believe in him of whom they have not heard?" (Rom. 10:14). And if our pew racks carry only hymnbooks, what chance have they to read the Word of God for themselves?

A preacher friend of the writer announces that his Bible reading is on page so and so, thus relieving the embarrassment of those who never handle the Word and do not know Malachi from Esther or Luke. He suggests that every

one use the Bible and follow the reading.

Our churches need more Bibles, at least one in every pew, and they need to be used and not simply there as ornaments or interior decoration. Here are some un-worked "Acres of Diamonds" for the Gideons, publishers, and Bible societies that aim to popularize the Bible in our churches. It is the entrance of God's Word that giveth light and just the light needed in this spiritually dark period of the world's history.



His enthronement necessitates my de-thronement.

Character is the harvest of conduct.

Men who do not spend time with Christ will not spend treasure for Christ.

In the divine economy there is no room for waste.—Dr. J. Stuart Holden.

If We Neglect . . .

By REV. A. RUSSELL TOMLIN

How shall we escape, if we neglect so great salvation.—Hebrews 2:3

NEGLCT—and you are bound up with the consequences of neglect. There is no choice in the matter. It is purely arbitrary. You choose to be neglectful, and you are bound to face the inevitable penalties. Neglect binds us in the toils of a grim principle and a grim law, a principle and a law that know no relenting and no mercy.

We turn to the great world of nature. "Neglect a garden plant," said a scientist, "and a natural principle of deterioration comes in, changing it into a worse plant. If we neglect a bird, by the same imperious law, it will be gradually changed into an uglier bird. Or if we neglect almost any of the domestic animals, they will rapidly revert to wild and worthless forms again."

So it is that the beautiful rose becomes the common hedge rose; the luxurious strawberry of the cultivated bed, the almost juiceless thing of the roadside. Hence, unless some contrary principle steps in to arrest things, the process goes on unchecked, until the lowest point of degeneracy is reached.

Having neglected, the consequences brook no delay.

There is a story told of Paganini's famous violin, which was left to his native city of Genoa on condition it should not be played upon. It was a most unfortunate policy, for as a result "this magic violin, which might have thrilled the world for hundreds of years to come . . . is becoming worm-eaten in its grand glass case, and will soon be a little bit of worthless dust."

So it is with life and the soul. Exercise their qualities, animate them, direct them to noble ends and useful purposes, and their glory and integrity will be promoted. But frustrate them, leave them to themselves, or use them for mere self alone, cutting out all that is altruistic and unselfish, atrophy will set in and their glory will cease to be. The alternative of neglect is deterioration. It cannot, in the nature of things, be otherwise.

"How can your soul soar in the light when you love the filth of hell?" asked Gipsy Smith in his characteristically pointed fashion. To paraphrase the

words, we may ask, How can you neglect spiritual culture, be content to wallow in sin, without spiritual aspiration and ambition, and expect the soul to grow? You cannot. It is against the principle of things. It is an irrevocable law that duplicates itself in the life of the soul as in the world of nature.

And then there is a further consideration, namely, the bitterness, the remorse of neglect. The laws of life being as they are, how can one escape that?

Here, say, is a great opportunity for advancement that came your way. It would have meant so much had you been ready for it. But you were not. Having neglected to prepare yourself for the opportunities of life, this came knocking at your door and found you missing. And how remorseful you have been as a consequence.

Or perhaps it was some great spiritual crisis that came into your life, an epochal hour when everything conspired to make it easy to say "yes" to God. Yet, favorable though it was, it went by like every other—neglected, unappropriated, unredeemed. But today, when the years have rolled on, how you regret it! What remorse has filled your soul and clouded your life. It was all so easy then to take the Christian stand, so easy to announce yourself on the side of God, so easy to take up God's service. But today it is different, so much harder. For one thing, such a glorious opportunity has never, perhaps, repeated itself, and there is less will to meet such opportunities. And so regret, sad regret, has spoiled the life, and brought back many a bitter pang. And all because of the neglect of that great hour. It is just in the way of things. The bitterness is coupled with the neglect.

THERE is a sense in which God cannot hold back some things. Esau regretted selling the birthright, but having sold it and entered into the bitterness of the deed, not even God could deliver him. He could forgive him, free him from the guilt, but He could not take away the sadness. That was the inevitable result of the deed. God cannot stay the consequences of neglect. We are shut up to the

irrevocable nature of the law which says: "How shall we escape if we neglect?"

Further, there is the great question of the text. How can we escape that great condemnation that comes with the neglect of salvation? What is the opposite of being saved, if it is not being lost? If there is nothing to fear, nothing to lose, nothing to avoid, then why the urgency of the text? We may bring in alternatives to tone down things, but that does not necessarily tone down the facts. We may take the urgency from the gospel message, but that does not necessarily reduce the urgency. The text faces us with a great issue, and asks, "How can we escape, if we neglect so great salvation?"

"The wages of sin is death; but the gift of God is eternal life" (Rom. 6:23). But what if we neglect to accept that gift? "He that believeth not is condemned already" (John 3:18). If, therefore, we do not believe, how can we escape the condemnation? It is the grim logic of the text.

AND EVANGELIST tells the story of how he visited a man in prison who was shortly to be electrocuted. Pleading with him to get right with God ere the crucial moment came, the man replied, "No, I have resisted all these years, and I am not going to play the coward at the finish." So he shut himself up against the mercy of God.

Out of that is suggested this question, How could God save a man like that? Not only neglecting the opportunity of salvation, but stubbornly refusing it, how could God deliver him? God can save no man against his will, nor will He. But He will go as far as possible to save him. If a man stubbornly and resolutely resists God, and not only neglects but finally refuses His saving mercy, then God is conditioned by His own impotency and man cannot possibly escape.

But is there an escape? Here is another story from the same evangelist. "Have you any hope?" asked the evangelist of the prisoner. "Yes, sir." "What is it?" He pulled out his New Testament, and putting his thumb on the words as he read them, said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

That is the way of escape—a simple trust in the finished work of God in Jesus Christ, and a simple acceptance of the gift of God in Jesus Christ, which is the gift of eternal life. Receive it all by simple faith, and the glorious escape will be yours!

A Conference on Prophecy

By Rev. Will H. Houghton, D.D.



IN the realization that the Bible tells a crisis story, it is natural that in crisis days students of the Bible should turn with new interest to its pages for an interpretation of the times. This was the reason great prophetic conferences held the attention of multitudes of Christians in 1878, 1886, 1897, 1914, and the International Prophetic Conference in New York last November. The same reason was back of the following letter sent to some seventy Bible teachers and pastors, who have indicated an interest in the study of prophecy:

"Would you and could you meet with a group of Bible students of like mind, to spend a few days in prayer and Bible study, with particular thought as to prophecy and where we are today? No public meetings are planned, though there might be one as a climax. Probably there would be few addresses given, but it is hoped there will be a free interchange of opinion, and it is further hoped that out of this gathering there may come a clear call to the Church of our day.

"This air mail letter is going to fifty or more Bible teachers and pastors with prophetic interests. Naturally everyone has his time already filled, but it would be necessary to treat this as an emergency matter, in order that a group of any proportion could be brought together on such short notice. We would suggest Wednesday to Friday, July 17 to 19.

"Time is so short and this matter is so important, I would ask you to wire me at once, collect, whether or not you could come. If enough indicate that purpose, we shall feel it to be the will of the Lord, but in any case will let you know definitely.

"I hope it need not be said that the Institute has nothing in this by way of publicity or promotion, nor do we call these friends to ask anything of them. We trust it will not be a place for bickering or bombast. It should be a place for simple-hearted, open-minded believers, who are willing to learn as well as to teach.

"Surely, in the light of the key position America holds in this dark day, God has something to say to American Christians, and perhaps if these leaders will get down in the dust of humiliation it may please God to say it to and through them."

We hope none will be offended because they were not on the list receiving the letter. Obviously many whose engagements were fixed and known could not be invited, and others were at such great distances the journey would not be wise. It was all arranged on very short notice.

However, it was heartening to discover that a representative company could gather for these three days, and so the dates were fixed—July 17, 18, 19—and the group assembled for what some of

us felt to be three very profitable days.

Two stenographers were present at all sessions. Their notes would make a volume, so we cannot give in this short article even a digest of the discussion.

AT THE FIRST session it was suggested that we ask questions, and that the stenographers list these so that other sessions could be given to definite discussion. Apart from the periods spent in prayer, these questions—about forty-five of them—filled the time. Here are some of the questions, as stated by the conference participants:

What are the essentials or certainties of prophecy?

Should the Church be interested in signs of Christ's coming, or are any of the scriptural signs of the second coming to be fulfilled while the Church is on earth?

Must the Roman empire (the fourth Gentile dominion) necessarily have the same political frontiers in the end time as in the past?

Ought we not look for "the little horn" to arise in the eastern part of the Roman world, rather than the west?

I should like to ask if there is any common agreement concerning the interpretation of the iron and the clay.

I am hoping someone will help me a little on Matthew 24; whether or not we have consecutive events or whether we have the same period gone over in several phases is one of the things I am hoping I will find out.

What is the relationship between the signs of the Lord's return and evangelism?

Should we not be more telescopic than microscopic in our study of current events?

Discuss the identification of these countries in Ezekiel 38.

How can we promote the grace of Christian love toward brethren of premillenarian conviction who strongly differ among themselves as to what they regard to be the details of premillenarian truth?

Has God a special message for or to His Church today? If so, what is it? The same with regard to the world—has God a special message for or to the world today? If so, what is it?

What is the relation of all these truths to the body of Christ and the proclamation of the gospel among the unreached nations of the world?

While there were differences of opinion before, during, and after discussion,

yet the time spent on the various questions was far from wasted. It is always a relief to know that to be orthodox it is not necessary to believe in the verbal inspiration of our teachers! We often found that two men equally sincere and equally informed did not see eye to eye. Of course in the major things—in the great fundamentals—they stood shoulder to shoulder.

A committee was appointed to draw up a "Statement and Call." This document will be the climax of this brief report, and it is greatly to be hoped that Bible believers everywhere will heed it and prayerfully bring it to the attention of others.

Statement and Call*

A needy and blind world reels and staggers under the impact of a fearful crisis. Millions of hearts are sick with fear. "What is coming next?" trembles on every tongue.

Every one of the fifty ministers and Bible teachers who gathered from all parts of the United States and Canada, July 17-19, 1940, in The Moody Bible Institute of Chicago, gravely acknowledged these facts.

We assembled for the following purposes: To humble ourselves before our sovereign God, and to seek His will and His message for us and the world in this darkest hour of human history.

After prayer and careful consideration we deem it wise and needful to issue the following statement:

I. We affirm our faith in the Bible as the Word of God, and we express our conviction that departure from revealed truth is responsible for the collapse of civilization and for the isms, such as statism, classism, racism, and all the ideologies of destruction and disintegration.

II. We believe God is speaking very definitely to the nations through present world conditions, and that at "such a time as this" ministers of Christ and all Christians should give themselves to Bible study and humble and prayerful consideration of the present plight of the world in the light of Bible prophecy.

III. Because of the growing interest and eager inquiries on the part of Christians and other thoughtful people, we increasingly feel it our solemn responsibility in this crisis hour to tell forth what God has clearly foretold in His Word, and thus enable the people properly to interpret the tragic events of our day.

*Copies of this in any reasonable number may be obtained free by addressing Moody Bible Institute, 153 Institute Place, Chicago, Illinois.

IV. We deeply deplore both the lack of and abuse of scriptural prophetic teaching today, since the apostle Peter plainly declares in his second epistle, verses 16-21 of the first chapter:

"For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ. . . . We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (American Revised Version).

We are profoundly convinced that the prophecies have been given by inspiration to save us from foolish prophecy, speculation, date setting, and "star gazing," and to assist us clearly to interpret age-events, and understand things that are afar off. They are also necessary to provide strength, stimulus, and comfort for believers, and enable them to give obedience to the scriptural injunction, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

V. We reaffirm our deepened conviction in the imminency of our Lord's return for His Church, and we see in this expectation the necessity for purity of life, and zeal in prosecuting Christ's commission to the Church to evangelize at once the nations of the world.

VI. As Christians we must stand unalterably opposed to all forms of racial hatred, including hatred of God's ancient people, Israel, believing these things to be contrary to the mind of Christ. We compassionately urge the Jews to turn to Jesus Christ, their Saviour and their Messiah, of whom Moses in the law and the prophets did write. We join with the rabbis in urging tolerance and consideration, and at the same time plead that they and all Jews manifest the same consideration toward Jews who become Christians.

VII. We rejoice in the marvelous triumphs of the gospel in many places in the face of adverse conditions, and in the knowledge that many Christians, even out of deep persecution, are finding a fuller consecration to Christ. On the other hand, as to trends, we are sure that "perilous times," "the love of many waxing cold," "abounding iniquity," "lawlessness," "men's hearts failing them for fear," "nations in commotion," racial hatred and persecution of the Jew are plainly indicated in divine prophecy as conditions of the last days of this present dispensation of grace.

VIII. While there are admitted differences of opinion in these matters, we are agreed that the essentials of divine prophecy include: the completion and the gathering of the Church unto our Lord Jesus Christ; the personal, corporeal, visible return of Christ; the nations moving toward catastrophic judgments; the regathering of Israel into the land of Palestine, their God-given promise and possession, and their subsequent regen-

eration; and the personal rule and reign of Christ over the earth for a thousand years.

IX. We are assured in our hearts that great Christian latitude and love should be manifested toward all within the fellowship of the faith, although they may not see eye to eye with us on the details of the prophetic program.

X. We recognize the increasing and terrific intensity of the great spiritual warfare in which the Church is engaged and we call upon born-again Christians everywhere to judge themselves and to lay aside all manifestations of a worldly spirit, which hinders their testimony and cripples their effectiveness. In the realization that the times call for the utmost in consecration and surrender, we call upon God's people for a complete and absolute abandonment of self and resources to the service of our crucified, living, and soon-coming Lord. We further call upon God's people, in repentance, confession, and humility, to pray and work for a mighty revival, that multitudes may yet be saved before the Lord comes.

INTERPRETERS

If men ask us what God is like, we have the perfect answer. God is like His Son Jesus Christ. And His living portrait we have in the New Testament. To read His earthly life with reverent and responsive heart is to see the invisible God, to hear the accents of His voice, and to feel the warm embrace of His love.

But what of men who will not tarry to read the sacred story, or whose hearts are too dim to perceive its grace and glory? God in His goodness has willed that such men should meet interpreters of Jesus at the corners of the streets, and sit down with them in drawing-rooms and business offices. "As the Father hath sent me," said He who came to declare the Father, "so send I you." So He signed and sealed us to be new translations of His gospel, living epistles known and read of all men, animate mirrors polished by His grace to reflect the perfect Son who reveals the holy Father.

To know God is life eternal, and men do not know Him truly until they see the light of His glory in the face of Jesus Christ. But many catch their first glimpses of that glory in the lives of humble Christians, quietly living lives of love, faithfully doing their Master's will.

—Christian Observer.



GREEK WORD STUDIES

By KENNETH S. WUEST

TWO WORDS FOR LOVE

There are two Greek words in the New Testament, each speaking of a distinctive kind of love, both translated by the English word "love." Our method in these studies will be to offer a full definition of each word, interpret a few representative passages where each occurs, and supply their Scripture locations, leaving to the student the delightful task of studying these other passages for himself.

ἀγαπάω (*agapaō*) is a love called out of one's heart by an awakened sense of the value of the object loved which causes one to prize it. It expresses a love of approbation and esteem. It is a love that recognizes the worthiness of the object loved. Thus it is a love that consists of the soul's sense of the value and preciousness of its object, and its response to its recognized worth in admiring affection.

φιλέω (*phileō*), on the other hand, is a love called out of one's heart by an appreciation of the pleasurable nature of the object loved. It is based upon an inner community between the person loving and the object loved. They have things in common. The one who loves finds a reflection of his own nature in the object loved. It is a love of liking, an affection for someone that is the outgoing of one's heart in delight to that which is loved and which affords pleasure. The Greeks made much of friendship, and this word was used by them to designate this form of mutual attraction. The words which best express this kind of love are fondness, affection, liking. Whatever is adapted to giving pleasure, tends to call out this affection. It is the glow of the heart kindled by the perception of that in the object loved which affords us pleasure.

The New Testament writers take the word *agapaō* and use it in the meaning given above, but pour into it all that it has come to mean in the New Testament. This added enrichment has come to it by reason of the contexts in which it is used. Its use in John 3:16 adds the idea of self-sacrificial love that is willing to die for an enemy. Paul in I Corinthians 13 gives its New Testament content in his analysis of Christian love. John in his first epistle (4:16) adds the idea of divine love to its already rich meaning.

It is important to remember when applying these definitions, that all the shades of meaning cannot be brought into play at all times. The context must decide. Again, we may not always be able to see the reason for the use of one word instead of the other, but that is not because of any indiscriminate use of these words, but because we do not have sufficient light upon the passage. Next month we will present some examples and Scripture locations for your own study.

Youth Page

★ Elizabeth Andrews Houghton

CHRIST'S LIFE AND OURS

By

Rev. F. J. Miles, D.S.O., O.B.E., V.D.*

I. His Personality and Ours

In dealing with Christ's life and that of the Christian, we commence with a study of personality and individual influence. We read that "in him was life; and the life was the light of men" (John 1:4). If we compare this with John 8:12; 9:5; Matthew 5:14-16; Philippians 2:12-16, and kindred passages, we shall at once see that the meaning of this statement is that Christ's life during the days of His flesh, by its out-going in speech and service, in-word and work, in discourse and doing, in message and ministry was light-giving to His fellow men. That is suggested as being the superiority of the revelation of God in Christ over God's speaking through the prophets. See Hebrews 1:1, 2, R.V., where the actual phrase is that "God . . . hath in these last days spoken unto us in his Son"; that is, in His person, His life, His Word, and His work. So then, we read that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

It is obvious that truth cannot be opposed to the law, for the law was not a lie. The word translated "truth" in the New Testament is one that means truth in being behind and before truth in expression; truth in attitude prior to truth in action. Note the contrasts, Moses the servant, Christ the Son. The law was given through, grace came by; but the major contrast is between law and grace and truth. The contrast in this passage is between the law and reality. The shadow came by the law; Christ was the substance. The essential truth is that "God was in Christ reconciling the world unto himself," and God by His Spirit wants to be in us, possessing us, pulsating through us, that our personality and our individual influence may be in line with that of our Lord's during the days of His flesh. So Paul wrote to Timothy—the particular person in that special section of the New Testament addressed to pastors, teachers, and Christian workers, though, of course, it generally applies to the members of the body of Christ who all are intended to be ministers—"Be thou an example of the believers" (I Tim. 4:12). But Paul wrote similarly to the Philippian Christians in general, and suggests that he had a right to ask Timothy to be an example of the believers, for he said, the things which thou hast heard, and seen in me, do."

Take an Old Testament illustration from one who was a servant, though not

a son. We read that the Lord said unto Moses, "I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:17). So then, "seventy men of the elders of Israel," who were to co-operate with Moses in the control of the congregation, were to receive a portion of the spirit of Moses.

Another well known illustration is that of Elijah and Elisha. Elisha asked that a double portion of the spirit of Elijah should rest upon him (II Kings 2:9). What he desired was granted, for we read that the "sons of the prophets," moved by the parting of the waters, operated upon by divine power, said, "The spirit of Elijah doth rest on Elisha" (v. 15). The New Testament passage that seems most appropriate is in our Lord's upper room discourse on the person and work of the Holy Spirit. He said: "He dwelleth with you and shall be in you" (John 14:17); "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). That is, He shall do it through you, by means of your consistent character, your constant contact, your individual impact and influence; by what you are made by His grace.

Our Lord and Saviour prayed, "For their sakes I sanctify myself, that they also might be sanctified through the truth"—truly, or really sanctified (John 17:19). "Sanctify them through thy truth: thy word is truth" (v. 17). So we are said to be sanctified by "the Spirit and belief of the truth" (II Thess. 2:13). So also "sanctification of the Spirit" is linked to "obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). The Spirit uses the Word. This is the teaching of such parallel passages as Ephesians 5:18 and Colossians 3:16. We are Spirit-filled "unto obedience" to the Word of Christ.

The whole study brings before us most emphatically the fact that *being is greater than doing*, for being controls our doing; most mightily does it enforce the truth that *the man and the manner of the man is mightier than the ministry*. How utterly, therefore, we need to rely upon His life within us that we may be worthy of Him!

II. His Commission and Ours

"Sent" is the Johannine word which links together a remarkable number of passages in the Fourth Gospel. We find this word mentioned eighteen times in four chapters dealing with the Master's ministry (John 5:23, 36, 38; 6:29, 38-40, 44, 57; 7:16, 28, 29, 33; 8:16, 18, 26, 29, 42). I need scarcely remind my readers that the same term is again emphasized in

the high priestly prayer recorded in John 17, notably in verse 18, where His commission and ours are specifically referred to. The word is again used in verses 23 and 25.

The Master also used the word when He claimed that in the power of the Spirit He was fulfilling the prophetic word that had been inspired by that same Spirit (Luke 4:18; Isa. 61:1, 2). There is no question whatever as to His carrying out the commission for which He was sent, for He certainly "went about doing good" in the various ways suggested in this matchless program (Acts 10:38).

The foundation of our function is referred to specifically by the Saviour, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). The passages concerning life and light, to which reference is made above, are very illuminating in this respect. But it would be of little value to have a program without power, to possess a function without food to sustain it; so our Lord refers to the food for our function in John 6:57, a verse that we may well link to the last one quoted from the high priestly prayer: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." That is to say that His commission and ours depend upon His life and ours.

We can only serve Him as He sustains us. The well-known passage on fruit-bearing in John 15 sets forth the idea. Severed from Him we can do nothing, but abiding in Him we glorify God by bearing fruit, more fruit, and much fruit. Here again we are linked up to our two previous studies, for the "fruit of the Spirit" (Gal. 5:22) is to characterize us. The character is essential to the commission, and the man and the manner of the man are necessary to the fulfillment of the ministry.

Our Saviour and sovereign Lord calls and challenges us by three imperatives: (1) "Come unto me" (Matt. 11:28); (2) "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23); and (3) "All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always" (Matt. 28:18-20). Note that the presence is provisional, on the condition that we in dependence upon the power give ourselves to the propaganda. It remains for us in full compliance and glad and grateful obedience to come, follow, and go.

Moody Monthly

*International Secretary, Russian Missionary Society, Inc., London.

Mastering English

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Good English is the language of educated people, and if you want a job you need Good English, for it is the educated people who give out the jobs.

If you want to get into a social club or anything of that sort, again you need Good English, for Good English is your ticket of admission to society.

If you can "sling the English language like a master" you can get a lot of business, either by talking as a salesman or writing sales letters or advertising.

If you want your children to be better educated than you are, you've got to learn Good English, for you were their first language teacher, and they will never change their unconscious habits unless you show them the way.

English Not So Difficult

No doubt you think improving your English is simply impossible—when you reflect on the 600,000 words in the latest Webster.

I'll tell you a secret. Half of all the words we use in conversation or ordinary letter writing are but repetitions of fewer than 100 very common words. Any mistake you make on those words will dot your speech or writing all over with errors because of the repetitions.

What are those words? Do you make any mistake on them? I could answer both of those questions for you in five minutes if you took my course. Leonard Ayres demonstrated that 542 words make up seven-eighths of all our speech and writing, and on a large part of those words no one ever makes a mistake.

I teach the whole subject of grammar under the head of 25 principles and 100 to 150 common expressions, of which you would probably be all right on 75—if you only knew what your few slips are. In spelling no more than 250 or 300 words are troublesome, and I can teach the whole use of the comma under 3 principles.

No Rules! No Rules!

I already hear you saying, "I can't remember rules." You're right; you can't. But I don't teach any rules. I show you principles illustrated in scores of examples, and you SEE them almost at a glance, and imbibe them unconsciously, as you have to imbibe everything about language. You make mistakes unconsciously, and you've got to learn to correct them unconsciously.

Self Correcting Device

But I give you an INDIVIDUAL course just for you, on your mistakes. My patented self-correcting device, developed out of modern psychological tests for dis-



Sherwin Cody
The Man Who Simplified English

covering unconscious habits, on which the U.S. Government gave me a patent within six weeks, will discover your own unconscious mistakes of which you never dreamed, and will do it in five minutes. You don't believe? Just let me demonstrate it without your risking a penny. I really don't believe any more remarkable educational invention was ever made—and about 100,000 of my students think the same thing.

Self-Confident Ease

The most curious thing about this method, however, is the way it works. Suppose you suspect you might be making some mistakes in English—but you have no idea what they are, and to yourself you pooh-pooh the idea that there are any at all. But that suspicion is the worm i' the bud—you fear—you think—you hesitate. And he who hesitates is lost! You have soon developed an inferiority complex. But I can quickly cure it. You give yourself my preliminary tests and in five minutes you know just what you know and what you don't know. If you should discover you don't make any mistakes your inferiority complex is gone like the mist in the morning. If you make only a few, you know just what they are and can clear them up in a very short time. It is worth the full price of my course JUST TO KNOW. If you don't believe it you have only to read some of the letters I have received from students whose inferiority complex has been cured. I didn't know it myself till I got those letters. They are printed in my booklet "How You Can Master Good English in 15 Minutes a Day," sent free to anyone who asks for it.

Writing for the Press

And now, as Mr. Cody's publishers, may we ask you a question: Do you think you might have talent to write for the press? Short stories, novels, or articles? Sherwin Cody was the first to prepare a really practical textbook on the art of short story writing. When it was published in London, Zangwill wrote in the Pall Mall Magazine, "This is the most sensible treatise on the short story that has yet appeared in England." Later Mr. Cody's World's Greatest Short Stories was adopted as a textbook for classes in story writing in half the colleges of the United States. You can't make

a better start than by taking the Sherwin Cody course on the fundamentals of English, that gets right down to the practical and successful use of the language, which is the soul of all writing, and fits you for your future ambition.

"Letters That Pull" Cash

When Mr. Cody became connected in Chicago with the System Magazine for business executives, he applied the principles of literary art with great success to sales letter writing. He taught business writers to express themselves on paper as if they were talking to a customer face to face across a table, and above all to make an accurate psychological analysis of the customer's mind, so that they were actually able to get 25% to 50% more business from the letters they wrote. These psychological principles are useless till the fundamentals of English are mastered.

Success in Gary Schools

Some years ago Mr. Cody was invited to Gary by William Wirt, the famous inventor of the Gary System. All the junior high schools were placed under his charge for a period of ten weeks. In only five weeks of actual study by the Cody method the pupils showed more improvement than in two years by the regular way of teaching. The president of one parent-teacher association recently took the Cody course with 17 fellow members to help them with their children.

In Only 15 Minutes a Day

Sherwin Cody's 100% Self-Correcting Course in English Language is planned for all classes of grown-up people—not for children.

Did you drop out of school when you were young? Master English and you might pass for college-educated. Are you a college graduate? Most of them need to brush up on their English—or never learned it at all in college. By the Cody method they can rush over the fundamentals from the ground up in only 15 minutes a day.

Do you want to write successful short stories or advertising? First you must master the fundamental values of words—know your tools like a master-craftsman.

FREE—Book on English

If you wish to master all phases of the English language and do it with intense interest in odd moments—however busy you are—you will find a detailed description of the wonderful new Cody method in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." It will be sent free. Unquestionably it tells one of the most interesting stories about education in English which has ever been written.

Merely mail the coupon, a letter or postal card for it now. No agent will call. Sherwin Cody School of English, 339 Seale Building, Rochester, N.Y.

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Please send me, without obligation on my part, your new free book, "How You Can Master Good English in 15 Minutes a Day." No agent will call.

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If 18 years or under check here for Booklet A.



Missionary Department

★ William H. Hockman



PRAYER WHEELS IN A LAMA TEMPLE

● Tibetan Buddhists have developed numerous ways by which to say prayers mechanically. They have rosaries, prayer banners, and prayer wheels. Prayer wheels are revolving cylinders filled with prayers written on strips of paper. Some are small enough to carry in the hand, others are huge—with thousands of prayers, and turned by water power. Those in the picture are spun by passing worshipers.

EVANGELIZING PAGAN CATHOLICS

Kathleen Hockman Friederichsen tells of an experiment to present the way of life to the priest-ridden town of Iloilo, the second largest city in the Philippine Islands. Mr. and Mrs. Friederichsen are working there in connection with the Association of Baptists for World Evangelism. Utilizing something new for that community, a gospel tent, they succeeded in overcoming the traditional Roman Catholic opposition, as may be gathered from the following few excerpts from recent letters:

"This has been a very hot week, and we are all in. Paul almost finished himself off putting up the tent, with only a little help. We had no money to hire help, and so he did most of it himself. When it was half way up and the workers were well-nigh exhausted, to their amazement they saw the Catholics getting ready to hold meetings right across the street! The first impulse was to move the tent to another part of the town; but after an afternoon of prayer and rest, we began again and finished the erection. For two nights before we began our meetings, the Catholics held forth just across the street, denouncing all Protestants, saying all would go to hell except the Catholics. But God had

His hand in the matter, for by Saturday night when we began our meetings the people were all fed up with the Catholic propaganda and there was much murmuring and quarreling and arguing among themselves.

Singing and Blackboard Drawing

"We have a huge sign in front, and the tent looks like a million dollars. We are praying that the Catholics will not burn it or otherwise destroy it; they are known for such things. Saturday night we went down early to get the place ready, and the people came, and came, and came, until all the seats were filled and every inch of standing room taken, with more people crowding around the outside. I led the song service, and it was something quite new to these people to sing gospel choruses; and did they sing! I attempted to speak in Visayan (the little that I had to speak), and got some hearty laughs from the people, which only seemed to make the atmosphere more cordial and the meetings go better. I wish you could have seen that sea of some 400 faces, all beaming. The crowd stayed all through the meeting, and the blackboard drawings attracted so much attention that I scarcely had room to work. Paul took charge of affairs in general, and played his violin, while the sermon was given by one of our native preachers. Last night we had our second meeting; it was even better than the night before and the crowds larger. Among the crowd there is considerable critical talk about the Catholic meeting that carries on just across the street. The speaker there, also, tried to teach the people to sing, but they can only chant something about Mary, so the crowd comes across the street to our tent."

* * *

After Two Weeks

"Certainly this has been a hard and busy week, but one so full of returns from the Lord that we are exceedingly happy. The tent is going at full speed, and the crowds have not dwindled one bit, but rather increased. Best of all, the book table is selling Bibles, and personal workers are leading souls to the Lord, and the interest is on the increase. After two weeks we have completely disarmed the people of prejudice, and they are now willing to accept real doctrine from us, and believe it, because we read it from the Bible. I use the blackboard in teaching doctrinal truths, and they keep coming back for more and more. Every night there are many who profess faith in Christ, and many more stay behind for the after-meeting to ask questions.

"On Sunday there were quite a few of these inquirers that came to the Visayan service. One boy is entering Doane

Academy this week. There are a great number of Catholic students that come and ask many questions. At first they came simply to make trouble and be foolish, then they sobered up and became interested, and many of them are now reading the Bible for themselves; we believe they are ready to accept the Lord.

"I may mention two young men who came three nights ago. They were very smart, and I happened to be the one to deal with them. They gave me a merry chase with their many questions, all of which I was fortunately able to answer with the Lord's help. Their smiles soon disappeared and they listened carefully. To my surprise, they came back again the following evening and were waiting in their seats after the meeting to be told more. We had the joy of seeing both of them pray for salvation and confess Christ. They are university graduates and fine men. Please pray for them, that they may truly be out and out for the Lord. Then there is another young man, a law student. He came with the usual list of smart questions. I asked him to come to our home for a talk. To my surprise, he came, and we spent more than three hours in serious, straight talk. He was most intelligent, and it was a joy to have him kneel and confess the Lord also. He was immediately called upon to face a serious problem, for he had already accepted an invitation to a dancing party for the following evening, but he has continued coming to the meetings, which seems to mean the gaining of victory."

* * *

Crowds Despite Heat

"The tent has been going full blast all this week. We are now using some choice lantern slides so as to relieve me somewhat from so much blackboard drawing. The crowds are keeping up, and the interest is as high as ever. We are so happy to see many of these tent folks at the services on Sunday. You would smile if you were to pass our tent before the meeting begins. You would hear Christmas songs, troubadour solos, Hawaiian melodies, and the Hallelujah Chorus, for the audience surely loves to sing. Peanut vendors squat all around the tent, doing good business, cigars and cigarettes are lighted from the vendor's flickering light. The standing crowd shuts off the air from the inside of the tent, and it is terribly hot, but everyone inside simply mops their brow and sits tight, feeling fortunate to have a seat. The seats are full about half an hour before the meeting begins, and we would feel that we had a small crowd if all the standing room were not closely packed. The Catholics across the street hired two loud speakers and turned them full on us over the week end. They kept

THE FRIENDS OF ISRAEL REFUGEE RELIEF COMMITTEE, INC.

HIGHWAYS FOR CHRIST

For those who see the hand of God in human history, movements and events do occur fortuitously. There is a will and a word that all things obey. They see behind the factors noted by historians the working out of a divine purpose. This divine philosophy of history was first expounded by the Hebrew prophets and has been the Christian view of the historical PROCESS ever since. For according to Scripture testimony the purpose of God is still brooding over this remarkable race. There are changes now taking place in Jewish life and thought which seem to foretoken a new day for Israel. They may well be the highways providentially prepared in Jewry by which the King of Glory may come in.

MOST SIGNIFICANT in the light of the past nineteen centuries is the CHANGING ATTITUDE of JEWS to JESUS. HIS NAME is no longer tabooed in Jewish Circles. Here and there, by both speech and pen, well known Jews give utterance to their appreciation of the Man of Nazareth. This appeal of Christ is not confined to any one class of Jews. He wins a response from every Jew who seeks to know Him with open mind and honest heart.

JEWS OF EUROPE STARVING TO DEATH

We must look upon the Jewish situation throughout the world today as a challenge to our sympathy. This is a day of trouble for the Jews, one of the most disastrous they have experienced in their long and eventful history. A tide of virulent, ruthless, and relentless persecution is now sweeping over the lands of Central and Eastern Europe. Rarely has the sun looked down upon such an appalling spectacle of human helplessness and despair. From this reign of terror tens of thousands have fled to other lands. THE REFUGEE PROBLEM IS ONE THAT VITALLY CONCERNS AMERICAN CHRISTIANS.

THE JEW—A CHRISTIAN TEST

If this is a time of trouble for the Jews, it is also a time of testing for Christians. For it is by sympathy, and kindness in a time like this that we can demonstrate to the Jewish people the reality of the faith we profess. Through long centuries the face of Christ has been hidden from His own people by the conduct of those who have borne His name. We must reverse all that, and manifest to these Jewish neighbors the spirit of Christ. Thus only can we remove the barriers that separate Jews from Christians and help them to understand the faith from which they and their fathers have been so long estranged.

IN THE BLACKNESS OF THE NIGHT OUT OF THE DARKNESS OF THE DEPTHS, 6 1/2 MILLION JEWS IN CENTRAL AND EASTERN EUROPE ARE CRYING IN DESPERATION

FRANCE—300,000 JEWS WITHOUT FOOD

ITALIAN NIGHTMARE—45,000 JEWS ORDERED OUT

ONE MILLION HEBREW CHRISTIANS ARE STARVING TO DEATH. IN ACTS 6:1 GENTILE CHRISTIANS COMPLAINED BECAUSE THEY WERE NEGLECTED BY HEBREW CHRISTIANS. TODAY JEWISH CHRISTIANS ARE BEING NEGLECTED BY GENTILE CHRISTIANS

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It supports evangelists among refugee Russians in Australia and other lands.

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it up for several nights, then it rained, and they have not been back since. We tried to keep quiet and carry on just the same. Many have professed Christ this week; scores have been personally dealt with. It is so good to see many of the converts present every night. For two nights large political meetings were staged just a short distance away, and can you imagine the noise? Strange they could find no other spot in the whole city than just alongside of us? But God is giving us victory."

THE BIBLE IN BRAZIL

Frederick C. Glass, of the Evangelical Union of South America, reports that in connection with his ministry during the past year more than 30,000 Bibles or portions were put into circulation, most of them purchased. From among a number of heart-cheering experiences we select the following:

"One of our veteran colporteurs, while traveling on horseback, came to a very small village and met little encouragement until he entered the humble cottage of a local saddler, who lived alone with his widowed daughter. Times were hard, and dire poverty the fate of all, but when he offered his wares the daughter at once expressed the greatest pleasure at his visit and wanted a book. She had read some of the Bible and once had heard the gospel preached, but that had been many years ago, and nobody had ever come that way again. 'Will you not stay overnight and preach to us?' she begged. In response to her earnest persistence, the colporter consented. At once this young woman got busy, and everyone in the village was invited to a meeting in her house. A goodly number turned up, much to her satisfaction.

"Early next morning the colporter, Antao, had just mounted his steed when the same young woman ran to his side with her hands full of hard-earned coins, though actually worth only about six cents. In a humble, apologetic manner she begged him to accept them for the work, saying she thought it the most glorious work in the world. Despite Antao's polite refusal, the girl insisted, saying, 'Have I not read the story of the widow's mite? This is all I have, and God can bless it, too.'

Starting Something

"Very soon after the colporter's departure Olindina, the saddler's daughter, set out to visit a well-to-do friend of hers who lived a few miles away. This other young woman was also a widow, with two little boys of her own. She lived alone with her mother, who also had a son, a well-known Catholic priest in a nearby city. On the occasion of this visit a copy of the Gospel of Luke was left behind. The reading of this little volume produced a strong and overpowering impression on the young woman's mind, and she strove to interest her mother in what she found therein. But the mother showed decided opposition and declared the book to be a heretical Protestant one. Her mother finally turned her out of the house, and sent

for her priest son, telling him that his sister had been ensnared by the Protestants, and asking him to come and save her.

"Meanwhile, the daughter had also seen the New Testament, and by the time her priest brother arrived on the scene, she was truly converted, and he found that all his efforts were needed to prevent her from persuading him to abandon his life of deceit and error and accept the gospel. Now, renounced by mother and brother, this good woman is living a noble, consistent Christian life, and is an example to all beholders. She has sent her two sons to the missionary college in Garahuns. Thus already we see one of the fruits of that widow's mite!"

REPORTS FROM THE SOUTH CHINA BOAT MISSION

"During these days of turmoil, it is good to have a real refuge in our God. He truly has been a very present help in trouble, as our work here among the boat people has not been hindered in the least, despite the Japanese invasion of Canton. In fact, our work has increased, and we are now finding it difficult to fit in the various activities, such as prayer meetings, evangelistic services and Bible classes, so that they will not interfere or overlap. We are feeding more than 100 destitute boat people who are anchored around our gospel boat. They have their boats to live on, but have no way of making a living, as there is very little business on the river these days in comparison to what there was before the invasion. We feed them two meals of rice gruel a day, and one day a week give them a treat by mixing a bit of fish or pork with the gruel. Conditions here, as throughout the country, are very serious so far as food is concerned. The people are actually selling their children for a few dollars each in order to buy a bit of food. What they will do when their children are all gone, and their money, too, is terrible to think about. We are able to help only a few who are living near us. In comparison with the great need, our bit of help seems so insignificant. We are having wonderful opportunities these days to present the gospel, without any interference whatever, and the people's hearts seem to be so open to receive the truth. . . .

"It is still impossible to live in Tsing Wuen because of the war. Just this week we heard that the city was being bombed severely. The Lord in mercy continues to protect the leper home from harm. During my stay here in Hong Kong I have been trying to convince the government authorities that we should open a leper work here in the city. There are estimated to be about 2,000 lepers in the city and immediate vicinity. Recently the government granted permission, and has also given us a piece of land upon which to erect the first building. Now we are trying to find a satisfactory contractor, which is not so easy. We hope to soon have the building under way. . . .

"One of my duties is in connection with the dispensary. Because of the high price of rice and the difficulty of finding work

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"Another woman came to us for treatment. She was covered with sores from head to feet. She was so offensive that we had to wear a mask while treating her. She reminded me of the story of Lazarus, the beggar. After a few days we took her to the hospital, but they felt they could do little for her, she was so bad. We therefore brought her home, gave her a big bottle of disinfectant and a jar of sulphur ointment, and asked her to treat herself. She wanted to come to the services so badly, but the Christians objected, as she had such an odor that no one could sit near her. She was told she must stay in the boat and pray that Jesus would heal her, and then she could attend the meetings. She was taught to pray, and many prayed for her. One day she came in the meeting all spick and span, her face radiant with joy. The Lord had marvelously answered prayer; she was entirely well with the exception of two tiny spots. How happy she is to be able to attend the meetings and have fellowship with the Lord and His people!

"Chan-Chuen! It brings a lump in my throat, and the tears seem very near the surface. It is some time since I have written of conditions there, and I am sure you will be interested to hear of my last trip. Half the journey was made in an old junk boat pulled by a launch run by a robber group who share their spoils with the puppet government. This part of the journey was most calm and unexciting, though the boat had been robbed on no few occasions. We left the boat at a village about half way from Canton, and before we were permitted to put our feet on the landing, we were met by men with guns on their shoulders and pistols in their belts, who demanded the payment of a landing fee. A few yards brought us before three more men, with the same demand, and we shared our supplies of cash with them. We walked to the water's edge to take a sampan and again three men awaited us, and we shared once more. We were only doling out pennies, five apiece, and there were three of us, so it was really interesting. Twice during our sampan ride of a short distance we were called to the banks, and again shared from our bag. Then began our walk into Chan-Chuen. After we had been stopped for the twelfth or thirteenth time to pay out of our bags, it ceased to be funny. But we were told that we were very fortunate in getting through at all. When we arrived in the city, we were recognized by the local men, who neither detained us or asked us for cash.

"The city was more deserted than on



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REV. FREDERICK A. ASTON, Director
New York Jewish Evangelization Society
58 Second Avenue New York, N. Y.

my last trip, as the people had been driven out by the robbing and high prices. From 50 to 100 people were living in what was once a flourishing city! Not one boat remains on the river; all buildings on both sides of the river bank are completely destroyed. All the men we met were armed and there was no doubt as to their profession. There are several gambling dens and one tea house open in the city, but the majority of the buildings have been completely destroyed or so badly stripped as to be of little use. Chan-Chuen is nothing but a den of robbers, and a stranger passing through would certainly be robbed and most likely held for ransom. The city has been twice taken by the Japanese, suffered from two fierce battles with the guerrillas, but now deserted by both, and held by men who are revelling in their privilege of earning a living by carrying a gun."

Editorial Notes

(Continued from page 4)

the German crossing of the Somme; and now the French request for an armistice left me almost unmoved. Many others, too, I find, confess that their fears lessen as the peril draws nearer. Even now that air raids have begun in earnest, and we never lie down at night without knowing that we may be awakened any moment by sirens or even bombs and gunfire, we are strangely undisturbed in mind and heart. We go about our work as usual, even though on all hands there are grim reminders of the manner in which our government and people are preparing to face an attempted invasion. Part of my house has for long been protected with a sandbag barricade, and if the Germans have mounted any big Berthas on the French coast, they might probably be able to plant a shell in my garden. Yet we do not worry. We become used even to the occasional sound of gunfire on the distant coast. Many passages of Scripture speak to us with new meaning, especially the reminder that we must work while it is day, or that we must buy up the opportunities because the days are evil. As one man, the whole nation has handed over all its resources to the government. We have invested the Cabinet with the right to conscript any of us for any task, to take our goods, our money, our all. Never have rich men set such little store by their wealth; never have we been so ready to lay down life itself, if only our cause may triumph.

"It may be, that a year or two hence, we shall feel how wonderful it was to be permitted to live in these days.

"God be thanked, who matched us to this hour!"

"We are certainly permitted to witness one of the greatest epochs in the world's history. We are in the center of an upheaval such as our fathers never dreamed of. The struggle is unprecedented, the loss and suffering may also be unprecedented, but God is going to do marvelous things. How He will manifest His power we know not, and what relation present events have to the prophetic program we do not know—I do not think any man knows; I rest my faith not upon the reading of a prophetic chart, but upon the wealth of assurance in both Testaments that God is working all things according to the counsel of His will, and that whatever may happen to nations and individuals, He will vindicate His sovereignty, His righteousness, and His love."

And now we should like to quote again a very significant section of this letter, and we should like to exchange the word "Christ" for the three words "government," "cabinet," and "cause." What would happen in this needy world if Christians could truthfully say:

"As one man, the whole nation has handed over all its resources to Christ. We have invested Christ with the right to conscript any of us for any task; to take our goods, our money, our all. Never have rich men set such little store by their wealth; never have we been so ready to lay down life itself, if only Christ may triumph."

Search thine own heart; what paineth thee In others, in thyself may be.—Whittier

Moody Monthly

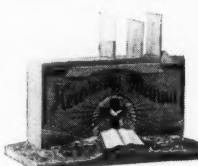
The Christian Course of Life

(Continued from page 10)

man's body is constantly improving. We have pictured to ourselves the man of the future with his perfect body, a glorious Apollo, as finely sculptured as a marble of Praxiteles. Christian philosophers and historians have painted for us an ever advancing Christian civilization. We have imagined a superstate, a world in which there are to be no slums, no class oppression, no tyrants in power, and no war. But the facts have belied our hopes. With all our science, death is still the grim reaper, and the glorious Apollo has not yet appeared. With all our pride in Christian civilization, we have witnessed a new war more horrible than all those gone before. We have watched dictators supplant democratic leaders. We have watched rulers turn the hands of our clocks back to the Middle Ages.

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Protestantism should be neither falsely proud nor beset with false ideas of progress. What does it mean to be a Protestant? The Protestant stands before God claiming no attainment, neither church, sacrament, priest, nor any good work. He is ready to stand without adornment before the piercing gaze of God. He claims no merit, offers no plea. Utterly dependent on the will of God, he can look back to no personal successes. Into God's hands he commends his spirit and in humility he is ready to accept God's gracious favor.

How, then, does the Christian life proceed? With an everlasting dissatisfaction, a discontent with the past and a constant striving toward the goal of perfection, the things that are true and honest, just and pure, lovely and of good report.

Where does the Christian course of life end? "The prize of the high calling of God in Christ Jesus." In his studio a young composer writes a simple melody. He knows the labor the song has cost him. He has lost faith in his own composition. But his master comes to him, sits at the piano, and carries his melody through a dozen variations. He gives it harmonic coloring; lifts it to heights of sublime expression. The young artist feels hope reviving and aspires to heights of creation greater than he has ever known.

Man lives in sorrow. Human life is torn asunder by tragedy. At the heart of every man who lives fully and deeply lies terrible despair. Who will tell us how many wear garments of hidden sorrow? Who will say how many disappointed artists toss aside their broken melodies? Who knows how many pilgrims turn back before they reach that last golden hill?

But the Christian has an ever-reviving hope. No tragic sense of life can ever weigh him down to final despair. The past has had its disappointments, its failures, its tragedies. In the present, his struggle with demons often seems a losing fight. But his eyes are fastened on the golden city. Though he falls, he fails to rise again. He is but a pilgrim here. His home is in the celestial city to which he ever journeys. He is a citizen of earth, but his true home is in heaven, the land of his hopes and his dreams. And in the presence of his Lord and Master, he often ascends to the summit from which he can see the golden towers and the shining domes.

The Lord Jesus said, "Ye shall find rest." Some younger friend may say, "I had not thought of rest and peace: I want power." Will you please notice that peace and power are two sides of the same thing; peace is the inside, and power is the outgoing side. "You shall find peace." We are never promised the consciousness of power. We are promised power, but never the consciousness of it. We know the peace, others know the power. I suppose we could not stand to have the consciousness of power. The hat shops would all be doing a very big business in supplying large sizes.—S. D. Gordon.

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Our Monthly Potpourri

★ Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."



"WHY DOES GOD ALLOW WAR?"

If God's love and power are unlimited, why does He permit war to ravage the earth, and plunge millions of people into an abyss of suffering and woe? In these grim days this question is perplexing many minds.

Whatever else war does, it reveals the awfulness of sin and the desperate depravity of human nature. War destroys the illusions that in times of peace and prosperity lull lost men into a false security. The religious liberalism that flatters human nature, and makes light of sin, dies a natural death when war unveils the fierce wickedness of men.

War demonstrates the often unheeded truth that the wages of sin is death. War proves that men and nations who forget God, and disregard His righteous will, must bear the consequences of their sins.

But what of the innocent who share in the sorrows of a stricken nation? Reason has for them a word of comfort. Faith, an infinitely greater word. Since no man lives to himself, and since each of us enjoys incalculable benefits by sharing in the common heritage of the nation, we cannot reasonably expect or desire exemption from a share in the common burden. But the real comfort of God's children lies in the assurance that His goodness is unimpeachable. "All things work together for good to them that love God."

War may lead lost men to a saving sense of their need of God. In their distresses nations have cried unto God, and He has delivered them. It may be that nothing but great tribulation will stab our generation awake, and bring a multitude of penitent sinners to the feet of God.

But whether or not we can tell why God allows war, we Christians know that

such an hour as confronts us challenges us to pray for a world in distress, to proclaim the gospel with all the earnestness of our souls, and to prove our sincerity with a new consecration and consistency of life.—*Christian Observer*.

WAR IN THE PLANS OF GOD

God permits war in order to awaken men and nations to the fact that they are sinners. The churches teach that, but the American educational system largely teaches that this is false. It does not let

ment of his nation, and the glorification of his own person.

These are some of the ends God works to achieve through war. May He work mightily! May He keep our American Republic out of this horrible war! May He bring a complacent Christendom, glorying in numbers, money, organization and culture, out of its blind self-confidence down to its knees, humbly seeking Him on His own terms and not on those made out of its shameful self-assurance.—*Western Recorder*.



When there is no peace! (Jer. 6:14)

revealed faith alone. In its dead-hearted intellectual conceit it teaches paganism as a substitute. And world-conforming Christendom foregathered with it.

God says men are sinners. A self-coddling age, wrapped in silken robes of philosophy it has fashioned to justify its craven softness, says they are not. They only have a little bit of the ape man left-overs in them, and are being by degrees themselves transformed into gods through exposure to the classroom wisdom of the professors.

We speak of the horrible Hitler, but we do not want to face up to the truth spoken by James that wars come from our human lusts. We do not want to face the issue that unregenerate human nature in us is as hopeless as it is in the man who swaggered his totalitarian power yonder in Germany in the butchery of multitudes, hoping for selfish aggrandize-

DOES IT MATTER WHO GOVERNS US?

Indeed it does! Government affects all of our personal affairs and possessions and liberties. Nothing is more discouraging than the indifference of so many Christian people as to who governs. The assumption is that it is all a matter of tweedle-dum and tweedledee—that one is just as good, or as bad, as another; consequently no one can do anything about the situation. With despairing inertia the good citizen seems satisfied to "let well enough alone."

It would be a good thing if Mr. and Mrs. Good Citizen would gravely consider what is so glibly described as "well enough." They would quickly find out that it is neither "well" nor "enough."

Today we find ourselves in a world being processed to destruction and death. In our domestic relationships we are a nation of seething cross currents; our national unity is broken by class prejudice and suspicion, and no politician can speak of patriotism or American ideals without the feeling that his auditors have their tongues in their cheeks.

Consider the "well enough" that we have let alone since the close of the last world war. The nations turned their affairs over to leaders while the people went about the business of reconstruction. The leaders made policies while the people tried to make money. Instead of a moral and spiritual reconstruction, the whole world—and particularly our part of it—developed a mad scramble for money and things. It all ended with the disillusioning economic collapse of 1929. When it came, moral and spiritual



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Ralph E. Stewart, announcer and reader.
Robert Parsons, reader and chorister
Wendell P. Loveless, announcer and reader
Below: Tower studios at night.

		ALABAMA	TIME	DAY
WAGF—Dothan	Power K.C.	5:30 p.m.	Friday	
WSPA—Montgomery	1270	8:00 p.m.	Tuesday	
KGLU—Safford	1410			
KBTM—Jonesboro				
KGIW—Alamosa	250	7:00 p.m.	Sunday	
KVOR—Colorado Springs	1420			
KOKO—La Junta	1270			
KGEK—Sterling	1370			
WNLC—New London	100	9:15 a.m.	Tuesday	
WMFJ—Daytona Beach	1500			
WDBQ—Orlando	1270			
WMBR—Jacksonville	580			
WRDW—Augusta	250			
WJRC—Bloomington	1420	7:45 p.m.	Wednesday	
WGIL—Galesburg	1500	8:45 p.m.	Sunday	
WLBC—Muncie	1310	9:15 a.m.	Tuesday	
KGNO—Dodge City	1340			
CKLW—Detroit	3000	7:45 p.m.	Sunday	
KATE—Albert Lea	1420			
KVOX—Moorehead	1310			
WQBC—Vicksburg	1360			
KFUO—St. Louis	5000	2:30 p.m.	Friday	
KGVO—Missoula	550			
KGNF—North Platte	1430			
WJAG—Norfolk	1060			
WLNH—Laconia	1310			
WTNJ—Trenton	1280			
KLAH—Carlsbad	250	9:15 p.m.	Saturday	
KICA—Clovis	1210			
KAWM—Galup	1370			
	250	4:30 p.m.	Tuesday	
	100	9:30 a.m.	Saturday	
	250	6:30 a.m.	Saturday	

		NEW YORK	TIME	DAY
WABY—Albany	Power K.C.	250	1370	10:15 a.m. Thursday
WKIP—Poughkeepsie		250	1420	4:15 p.m. Sunday
WNBB—Saratoga Lake		100	1290	5:45 p.m. Saturday
WAIR—Winston-Salem				
WMFD—Wilmington		250	1250	9:30 a.m. Sunday
		250	1370	6:15 p.m. Sunday
KDLR—Devils Lake		250	1310	7:00 p.m. Sunday
WADC—Akron	OHIO	5000	1320	9:00 p.m. Saturday
WICA—Ashtabula		500	940	9:45 a.m. Sunday
WBNS—Columbus		5000	1410	8:45 a.m. Saturday
WMAN—Mansfield			1370	2:15 p.m. Wednesday
WSPD—Toledo		5000	1340	10:00 a.m. Sunday
KUIN—Grants Pass	OREGON	100	1310	8:00 p.m. Tuesday
KLBM—LaGrande		250	1420	1:00 p.m. Sunday
WFBG—Altoona	PENNSYLVANIA	100	1310	7:15 p.m. Wednesday
WHP—Harrisburg		5000	1430	9:15 a.m. Sunday
WOPI—Bristol	TENNESSEE	100	1300	9:20 a.m. Monday
KNEL—Brady	TEXAS	250	1500	5:00 p.m. Wednesday
KLUF—Galveston		250	1370	12:45 p.m. Sunday
KSAM—Huntsville		250	1500	10:30 a.m. Sunday
KPAB—Laredo		250	1500	8:15 p.m. Sunday
KFRG—Longview		1000	1370	6:30 a.m. Daily
KNET—Palestine		100	1420	12:30 p.m. Sunday
KIUN—Pecos		100	1400	5:00 p.m. Friday
KRRV—Sherman		250	1310	7:00 p.m. Saturday
WDEV—Waterbury	VERMONT	500	550	2:15 p.m. Wednesday
WGHH—Norfolk (Newport News)	VIRGINIA	250	1310	5:45 p.m. Sunday
WLVA—Lynchburg		250	1200	9:15 a.m. Sunday
KXRO—Aberdeen	WASHINGTON	250	1310	8:15 p.m. Sunday
WMMN—Fairmont	WEST VIRGINIA	5000	890	7:45 p.m. Sunday
WPAB—Parkersburg		100	1410	8:00 p.m. Monday
WBTH—Williamson		100	1370	6:00 p.m. Wednesday
WEAU—Eau Claire	WISCONSIN	5000	1030	8:15 a.m. Sunday
WCLO—Janeville		250	1200	12:30 a.m. Sunday
WJMC—Rice Lake		250	1210	8:15 a.m. Sunday
WSAU—Wausau		250	1370	7:15 p.m. Sunday
KVRS—Rock Springs	WYOMING	250	1370	2:45 p.m. Sunday
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foundations had undergone such a subsidence that there was nothing to support the hollow world order. It began to disintegrate and the dreadful disintegration is still in process. In spite of "Moral Rearmament" crusades and similar devices, the whole world—the United States included—seems to have no foundations. It is steadily being sucked down into the quagmire of its own incompetence, confusion, and bewildering despair.

It does matter who governs us. The democracies should have awakened to that long ago. The policies of past leaderships must now be paid for by rivers of blood and mountains of treasure. In the payment will be Christian blood and Christian treasure. Idealistic Christian youth, that should have been sent forth as God's messengers of peace, will give their all on aceldama. Resources that should have furnished the means of winning a lost world to Christ will be taken to feed the rapacious appetite of war. Do not say we are not to blame. Lonely prophets have been sounding the warning through the years, all to no avail. Christians refused to hear. They went their way and left government in the hands of such as could do no better than what has been done. For this unspeakable folly we must now pay.—*The Watchman-Examiner*.

Cartoon

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Miss Crockett takes a courageous stand on behalf of the children in the public schools. We thank God for a growing army of teachers who are taking a similar stand in the Bible Schools.—*The Lookout*.

ESSENTIALS OF EDUCATION

The tragedy of the higher educational system in America is that for one hundred years colleges and universities have been magnifying science and minimizing philosophy and graduating young people to whom truth means "little more than a body of observable facts; beauty, conformity to fashions; goodness, doing things that will make one comfortable or popular. Out of our most capable youth, capable of high adventure, we are manufacturing mental and ethical jellyfish."

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The outstanding characteristic of higher education in America is the general disagreement concerning its purpose.

The founders of these institutions had clearly defined purposes. Harvard was founded in 1636 to save the churches from an illiterate ministry.

William and Mary was founded in 1693 for the same purpose. Yale in 1701 declared its aim was to prepare young men "for public employment both in Church and civil State."

Columbia was established in 1753 with the chief objective, "To teach and to engage children to know God in Jesus Christ."

Dartmouth was to impart Christian knowledge to "savages."

Of the first 119 colleges founded east of the Mississippi River, 104 were Christian, and all of them were primarily for religious purposes.

No such singleness of aim prevails today. The lack of a definite unifying purpose accounts in part for the revelation of Professor Leuba's investigation that some colleges have reduced the numbers of students believing in God from one in five at entrance to one in twenty at graduation.

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Education is not education if it fails to aid in right living. The educated man is the adjusted man. The educated man "has a mind deep in its fathomings without obscurity; high, noble without visionariness, broad without thinness. Its length, breadth and height are equal." The truest education is Christian in the broadest sense, in that it deals with ultimate issues and spiritual values. If the central purpose of education is the development of the complete personality, the greatest service it can render is to help the student find the ultimate meaning of life and to live for the glory of God and the good of man.—Dr. H. W. Tiffany, in *The Watchman-Examiner*.

WHAT MAKES A SCHOOL CHRISTIAN?

Perhaps the first requirement for a Christian college is that the instructors shall be actively and positively Christian. The technical mastery of a lot of whatever is required intellectually in a certain department of teaching is to be expected, but it is not enough. Like the rest of us, teachers teach what they are more than the technical knowledge they have stored in their minds. Personality counts for as much (or more) in teaching as what is taught. On this point Dr. Augustus H. Strong says:

"It is the man that teaches, quite as much as his words. In a Christian college this manhood should be Christian manhood; this personality should be Christian personality. I know of no way of testing the tree but by its fruit. In every Christian teacher theoretical acceptance of Christian faith should be accompanied by practical devotion to the service of Christ and by co-operation with His churches."

A Christian college should give actual Christian instruction, and this should be in the hands of the best personalities that can be found. Dr. Strong asks: "Why should the Christian Scriptures be the only mass of literature unrepresented in the college curriculum? Why should Christian theology be the only science the elements of which are not taught in a college course?" For no reason except the subserviency of teachers in some such schools to the prestige of secular educational fashions.

Every Christian school should be pervaded by a definitely Christian spirit. Only the institution can be distinctly Christian in which at all costs high moral standards are insisted upon in the student body. Increasingly, the temptation is to let the bars further and further down, because that is what the world around us is doing. *It must be resisted.*

The Christian college should have as its great aim making its students the servants of Christ, ministers or helpers in the churches of Christ. It should teach that life is thrown away unless spent in the service of the Lord. The conviction which builds Christian schools and which must be brought dominantly into play in maintaining them, may be expressed in the words, "No training is truly liberal which is not truly Christian; such training and no other we offer you in this school." *The denominational college that*

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is ashamed of Christ had better die. It is already dead so far as its power to teach Christian faith in a positive way is concerned.—*Western Recorder*.

THE CHURCH-RELATED COLLEGES

A change in policy of the Council of Church Boards of Education was approved by the executive secretaries of the council's constituent boards, representing twenty-four denominations. The executive secretaries approved a report of the special committee on policy and program which would change the council from a mere consultative body to the sponsor of "an aggressive effort" to publicize Christian education.

Dr. Gould Wickey, general secretary of the council, in his annual report said that secular education in this country is "in a hopeless confusion," and declared that upon Christian education rests the re-

sponsibility for saving American democracy "from the revolutionary forces now at work in the world." "If the United States is to be kept from a totalitarianism which will be destructive of the interests of Christian education and of a free school in a free state," the report said, "no time or effort must be left unspent in preventing the passing of legislation which will bring the federal government into the control of education."

Church-related colleges, if they are to conserve the values of democracy, "must pursue the courageous and unadulterated teaching and defense of Christian truths," Dr. Wickey said, and added: "Colleges cannot talk about democracy and at the same time refuse to allow democratic principles and methods to be used on their own campuses. Boards of trustees, faculties as well as student bodies, must see democracy as a way of life effective here and anywhere."—*Christian Advocate*.

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Christ's Coming and Our Civilization

(Continued from page 12)

where they put a purple robe upon Him and a reed in His hand and spat upon Him, and plucked His beard in derision.

"This generation shall not pass, till all these things be fulfilled" (Matt. 24:34).

Our age appears to be nearing its end. The work of the Church may be nearly done. After the Church is translated, judged, and purified, and has sat at the marriage supper of the Lamb in great feasting with her Lord, then we shall see fulfilled the significant symbol of "the Sun of righteousness (arising) with healing in his wings" (Mal. 4:2), for the Lord will return in glory and power, His saints with Him, to bring in the full-orbed day of righteousness and peace upon earth.

Christ's coming is to bring an entirely new civilization. The hope of this world is not communism, which spells chaos; nor yet fascism, which means tyranny and blood; nor even democracy, as great as it has been in the world. Today democracy is failing through her loss of spirituality and her continual denial of the faith as it is in Jesus. The world has but one hope, and that is the rule of a benevolent Dictator! Who is He? The Lord Jesus Christ, the Child that was born, the Son that was given!

The government is to be upon His shoulder, and His name is to be called by a fourfold designation, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." As Counselor, Jesus will be magnificent. Think of the councils and counselors of the world today and their utter failure in dealing with the world's diseases! But when Jesus reigns and rules, He will be a safe Counselor for the nations. He will be God's wise director of human affairs.

As the mighty God He will rule with the authority of Deity. How wonderful to know that although the world crucified Him when He came the first time because He claimed to be the Son of God, equal with God, in the day of His second coming He will be acknowledged as the mighty God without any reservation or equivocation. As wonderful Counselor, the wisdom of His reign will be demonstrated, and as mighty God, the authority and power of His reign is seen.

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When you realize that man's hatred has been manifested toward his fellow men in ever-increasing circles as the years and civilization have advanced; when you ponder that international disputes have become more involved and more vicious with the passing of the centuries; when you note that man's implements of warfare have become more deadly and hideous and more unspeakable as time advances; and when you realize that war is written in man's very nature and that this world has ever known the blood of war—murdered men calling out unto God for revenge, you will realize what a tremendous miracle the Lord Jesus will perform when He calls on men to banish this awful scourge of war from their hearts and lives. His peace shall be glorious!

We reiterate what we declared at the beginning—Christ has had little influence upon our civilization. But that civilization will not always last, and the Child that was born in Bethlehem in the long ago will yet reign a King in righteousness and in peace, and, praise be unto God, the redeemed shall reign with Him.



Miraculous Characteristics of Manna

(Continued from page 14)

New Testament manna, our Lord Jesus Christ, who alone could say, "I am the bread of life." Since the death of Christ there have been no more Christs. Our manna, too, ceased in this respect. After His work was accomplished there was

Moody Monthly

no need of more Christs. Only anti-christs have made and will make their appearance in the world, but, oh, blessed thought, there is only one New Testament manna.

We have seen that the origin of the Old Testament manna was divine; likewise, the origin of the New Testament manna was divine, the Son of God. The Old Testament manna had a divine medium, a supernatural medium; and so the Lord Jesus Christ had a supernatural medium to be born into the world—the Holy Spirit. The divine abundance was manifested in the Old Testament manna, and likewise in the New Testament manna the Lord Jesus Christ gives us life abundant. Conservation of the Old Testament manna was divine, and so is the conservation of the New Testament manna divine—the Lord Jesus Christ's memorial for us. The cessation was divine, it ceased; and so the New Testament manna ceased also according to divine purpose.

I have tried to take you to a beautiful little garden spot in God's own garden, the Bible. It was perhaps all too familiar. The paths through this garden plot have been worn hollow as you have passed through it on former occasions, but I pray that the Lord will use this message to bring you a blessing that will make a lasting impression upon your soul.



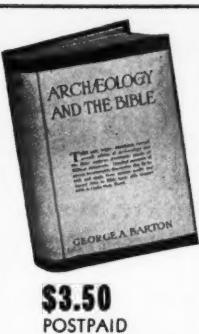
Chorus Popularity in Modern Singing

(Continued from page 15)

For the most part, choruses are written as piano music. The reason is obvious. Those who compose do not have a composer's background. Why do we find F sharp used for G flat, or A sharp for B flat? You may say, "What difference does it make, as long as it sounds well?" Permit me to raise this question. When correcting the printer's proof of an important announcement which you expect to send to your friends and acquaintances, would you say, "Oh, what difference does it make if the printer had 'two' instead of 'to,' or 'to' instead of 'too,' the people know what I mean?" In short, it is not to be wondered that musicians of sacred and secular music look at such choruses (not all choruses, of course) as "bootleg music," and one cannot take issue with them when the facts are known.

Have you ever noticed the number of choruses naming the composer (upper right hand corner) as John Smith, arranged by so and so? How many chorus composers do we find who are recognized composers of gospel songs or hymn tunes? Very few. The reason for this is clear to the one who knows the facts. These persons do not have a composer's background; hence, the music is poorly written.

The following may seem incredible, yet the fact remains. Some time ago, the writer attended a conference where about five or six hundred young people were gathered. Someone started one of those



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"sweet," sentimental choruses. The singing continued for forty-five minutes. This, in itself, should not be permitted. A group cannot sing "The Music Goes Round and Round and Comes Out Here" for almost an hour without losing its equipoise, and this is what occurred. Before fifteen minutes had elapsed, they were singing and whistling; before a half hour had passed, they were stamping their feet to the rhythm; at the end of three-quarters of an hour, they added the clapping of hands to the whistling and stamping of feet, and some were yelling. During the next three days, this group of young people sang the music of that same chorus to an improvised parody (the dictionary defines "parody" as a "travesty" or "burlesque").

Tell me, how can the youth of today become staunch pillars of the Church

of tomorrow, when their religious musical training has been based upon such a shallow foundation? I am aware of the fact that all chorus singing does not carry on to that extreme, but I do confess—and you will agree with me—that it does swing a little too far to the left, and if for no other reason than that the young people prefer to sing these jingling, melodious choruses rather than the staid, well-harmonized, elevating hymn tunes and soul-inspiring gospel songs.

The purpose of this article is not to discourage the writing or singing of choruses. They have an important part in our forms of worship. But let us be on guard lest the enemy rob us of our young people by divesting sacred music of its sacredness, which is tantamount to having a form of godlessness, but denying the power thereof.

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★ William Norton

THE LOVE OF GOD

The love of God is an ocean, and no line can sound its depths. It is a sky of unknown dimensions, and no flying machine can reach its heights. It is a continent of unexplored distance, and no tape can measure its length. It is a width of unsurpassed country, and no survey can find its boundary. It is a mine of wealth, and no delving of man can estimate or exhaust its riches. It is a pole of attraction, which no explorer can discover, and the love of God is a forest of beauty, and no botanist can find and describe its variety and glory.—Origin unknown.



IS THE CHURCH ASLEEP?

"I am building a church," said a small boy, playing on the floor with a set of building blocks, "and we must be very quiet." His father, eager to encourage this unexpected reverence, asked, "And why are we quiet in the church?" "Because the people are asleep!" was the immediate response.

Is the church asleep? Are we Christians asleep? Is this what makes our faith fail? We think of Jesus' gentle rebuke to the disciples who had fallen asleep that night in Gethsemane: "What, could ye not watch with me one hour?" How often has Jesus said the same thing to us?

Think of the opportunities we have missed because we were spiritually drowsy. Think of the many times we have not heard God's clear voice because we were mentally dozing.—Church Magazine.



TWO VACUUM FLASKS

One vacuum flask which I possessed was in poor condition outwardly; indeed, the case was perishing. But it kept the water for fifteen hours so hot that I could hardly bear it. Another flask was in far better condition, but there was an appreciable loss in the warmth. Not so much loss, from the standpoint of use, if only kept for twelve to fifteen hours, but sufficient to show there was not a perfect isolation. There was some definite contact with the colder surroundings, which had a gradually damaging effect.

Have you learned my parable, dear believing reader? Is your outward man perishing, but is there such isolation from the world that you are kept "fervent" for your Lord's glory? Or is there some hidden defect, not perceptible in a few hours it may be, but sufficient to hinder the condition of one "boiling in spirit" (Rom. 12:11)? I do not mean that "lukewarmness" is reached at once; but—it will be. Oh, that we may be devoted to the Lord, even though our "earthen vessel" be like Gideon's broken pitchers!—Student of Scripture.

PRAAYER: PRIVATE, PUBLIC

C. H. Spurgeon has said somewhere that, at times, so wrapt was he in God in prayer, that on opening his eyes it was a great disappointment to find himself on earth and not in heaven. *Such praying as that if public can come out only of such praying in private.*—W. G. Scroggie, in *Alliance Weekly*.



REACTION FOLLOWS ACTION

Many years ago there walked across the campus of Yale University a young man distressed about his religious faith. He was saying to himself, "Really, judged scientifically, there is nothing to it. The Bible is a myth."

He was on his way to the chemical laboratory. There he took his textbook and performed the experiments exactly according to formula and directions, and he secured the predicted reactions. That night in his room he said to himself, "I'll do the same thing with religion."

He took the textbook. It condemned sin. He put all sins of every kind out of his life. It commanded prayer. He prayed. It commanded public worship. He went to church. It commanded service. He offered his services as a teacher of boys.

The reactions came. He found a faith, and Horace Bushnell went out from Yale not to become a lawyer as he had planned, but one of the best and most revered preachers of his generation.—New Century Leader.



"THE SPIRIT QUICKENETH"

The writer once found himself in an abandoned office where he had some work to do at night, but where he had neither light nor heat. He lit a match and tried to light the gas, but the pipes had been taken out. He then searched for lamps and candles, but there were none.

Finally he went to a closet where he had been accustomed to keep old newspapers, and he felt sure if he could throw these in the grate he would have at least temporary light. But the newspapers had already been thrown into the grate and there was nothing left but a heap of black lifeless ashes. Then he discovered a small bottle of kerosene.

He poured it on the ashes in the grate, and lo, it blazed up and lighted the room and dispelled the chill, and he was able to finish his work with comfort. As often as the grate fire began to go down all he had to do was to pour a little fresh oil upon it.

That is the parable of the Spirit's quickening life in our mortal bodies.—A. B. Simpson in *Alliance Weekly*.

AND HOW WITH YOU?

A Yorkshireman who enjoyed his Christian experience every day, had a happy Monday, a blessed Tuesday, a joyful Wednesday, a delightful Thursday, a good Friday, and a glorious Saturday, and a heavenly Sunday.—H. S. Dyer, in *Earnest Worker*.



SECRETS OF CHRISTIAN SUCCESS

Photographers know they can develop rapidly and cheaply pictures that will please their customers for a year or more, and then fade slowly into worthlessness; but they compel themselves to spend more money and patience in order to make photographs that will last a lifetime. It is so with house builders, furniture makers, and numerous other manufacturers. In each case the maker knows he cannot take as a standard the opinion of outsiders; his standard must be his own.

Here lies a suggestion of the reason for many failures in Christian living. The individual has yielded to a temptation to be satisfied with what satisfies his friends, and so he has lived an inferior life. *Here, too, is a secret of much Christian success. Depending not on others' standards, but on the standards of Christ, the Christian has lived victoriously, and has rendered service that will endure. The higher the standard, the more enduring the service.*—Forward.



REMISSION OF SIN

D. L. Moody had a great many friends among the high officials in the United States. One day he met the governor of a certain state, who said, "Moody, I have decided to respond to a petition of a great many people to pardon a well known criminal. You are offering pardon to all sinners, I would like you to take my pardon to this man."

When Moody went, all the men were called together in the chapel, and Moody said, "I have a pardon for one of you. I do not know you by face, but here is the name."

Oh, what breathless interest! Those five or six hundred men scarcely breathed, wondering, "Is it for me?"

When Mr. Moody read the name of the man, something like a shriek came out of the crowd. It was almost more than the man could bear. Mr. Moody talked to him later and offered him remission of his sins through faith in Christ.

The governor had a legal right to pardon that man. He gave the document to Mr. Moody, who announced the pardon in the name and with the authority of the state and nation. The governor remitted, and Mr. Moody announced the governor's remission. Only in that sense can any remit sins.—R. L. Moyer, in *The Pilot*.

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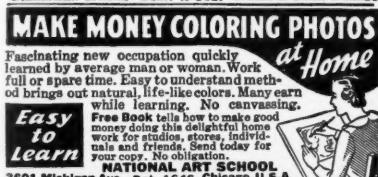


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THE RICH MAN AND LAZARUS

W.A., Kokomo, Ind.

Questions: (1) Is Luke 16:19-31 a parable? How can it be in view of the physical sufferings described, and yet the bodies of these two men were in their graves? (2) A man in my congregation is an unbeliever because the Bible states that all the wicked are to be burned up as the stubble. How can this be since death does not end all?

Answers: (1) While it is true that this passage is not called a parable in the text, in view of the figurative language, how can we otherwise regard it? Surely, we cannot take it literally. Yet there were flames and physical torments. May it not help to remember that the Greek word translated hell is *hades*, the place at that time of all departed spirits? The word *hell* is now understood to refer solely to the place where the spirits of the wicked dead go after death; but it is not the place of final torment (Rev. 20:5, 12-15). May I ask this, How could Jesus have portrayed the future states of the righteous and the wicked except by the use of figurative language which His hearers understood? (2) As to all the wicked being burned as stubble, this is a reference to Malachi 4:1, which describes the fate of the wicked who will be alive at the time when our Lord returns to judge the earth. See verse 5, and also Matthew 13:36-40.

UNTO ALL MEN

A.S., Ridgewood, N.Y.

Question: The article in the July number of the Moody MONTHLY on the law of Tithing and Seventh Day Sabbathkeeping (p. 604), proves conclusively that the Christian is not living under the Mosaic law, yet Galatians 6:9, 10 puzzles me.

Answer: The article referred to is indeed excellent. The law of love has superseded the law of carnal command-

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ments. Spiritual laws are now operative (vv. 7, 8). The harvest of good deeds is certain and the sowers of good seed will be rewarded. Hence we are encouraged not to be weary in well doing, for good deeds will produce glad harvests. Remember, however, that the apostle is writing to Christians. Only they can reap eternal rewards because only they can sow to the Spirit. Paul's exhortation to do good unto all men as we have opportunity refers not merely to the matter of giving money, but to good deeds of every sort in the name of Christ, especially toward them who are of "the household of faith." Not all Christians have much money to give, but all can express their love in good deeds and loving ministrations. Your motive in giving, namely, "merely not to seem ungenerous to others," cannot be considered scriptural. Deeds, not gifts, are the more important.

CHANGE OF SEASONS

O.V.C., Evanston, Ill.

Question: Is there a prophecy in God's Word that the seasons shall change in the last day?

Answer: God promised Noah that while the earth remained the seasons would be perpetuated (Gen. 8:22). We know of nothing specific to the contrary, but the darkening of the sun and the withholding of the light of the moon (Matt. 24:29) if long continued, would surely affect the seasons. These changes in the sun and moon will follow the first tribulation.

JUSTIFICATION AND SANCTIFICATION

C.J., Muldrow, Okla.

Question: What do justification and sanctification mean? How do we go about getting them?

Answer: Justification is a sovereign act of God because of our union by faith with Jesus Christ, who bore the penalty for our sins in His own body on the tree and died in our stead. Thus by justification, God fully acquits the condemned sinner who accepts by faith Jesus Christ as his Saviour. Sanctification has been defined as "that continuous operation of the Holy Spirit by which the holy disposition imparted to us in regeneration is maintained and strengthened." Therefore, we are to grow since our sanctification is progressive. Beholding as in a mirror the glory of the Lord, we are transformed into the same image from glory to glory by the indwelling Holy Spirit (II Cor. 3:18). Thus we are justified by an act of faith and are sanctified by our continuous faith, but both are the power and the work of God.

SONS OF GOD

M.E.K., Maywood, Ill.

Questions: (1) Who are the sons of God mentioned in Job 1:6; 2:1? (2) Where is Satan now? (3) If Job was incomparably upright and good, why did God turn him over to Satan to persecute so unmercifully? (4) Please explain Job 2:3. Can Satan influence God?

Answers: (1) Not, as in the New Testament, human beings born anew (John 1:12; Rom. 8:14), but angels (Job 4:18; 38:7). (2) Not in heaven, but in the region of the air, over us and about us (Eph. 2:2; 6:12). (3) In order to demonstrate the holy character of Job, even under the attacks of Satan. (4) Permissibly, not because of any superiority. As to your own sufferings, see II Corinthians 12:9; 4:17.

THE MUTATION THEORY

E.S., Turlock, Calif.

Question: What is your opinion of the mutation theory? It has been suggested in our young people's Sunday School paper as a plausible explanation of evolution.

Answer: The present writer is not a scientist, hence quotes several leading scientists who reject this hypothesis. Hugo deVries (University of Amsterdam) says, "Fluctuating variations cannot overstep the limits of the species even after the most prolonged selection." Mr. Blanchard holds, "While the mutability of organisms . . . shows itself in various degrees, yet in its most wonderful manifestations it remains within a circle beyond which it is impossible to pass." Prof. T. H. Morgan, of Columbia University, writes, "The mutation theory destroys species; it does not originate them." Professor Charles concludes his discussion on "The Mutation Theory and Heredity," with, "So then variations, whether slight or marked, whether arising gradually or suddenly, whether occurring naturally or artificially, cannot be shown to cause transformation from one to another, passing over the dividing line between species, genera, and other divisions." (Quoted from *The Inadequacy of Evolution*, by Dean Chester K. Lehman, A.M., Th.B. Mennonite Publishing House, Scottsdale, Pa.)

DANIEL ON THE RESURRECTION

W.A., Kokomo, Ind.

Question: How do you interpret Daniel 12:2?

Answer: It is our judgment that this verse refers only to the resurrection of Israel, God's own chosen people and also Daniel's (vv. 2, 7, R.V.). Not only will

Moody Monthly

Daniel's people, who are living, be delivered at the end of the Great Tribulation, that time of unparalleled trouble (v. 1), but many of their worthy dead will be raised to everlasting life (v. 2). There are to be only two future and general resurrections (I Cor. 15:20-23; Rev. 20:4, 12). Revelation 20:4 refers to the completion of the first, or out-resurrection, of the righteous dead, while Revelation 20:12 includes all of the wicked dead, both Jews and Gentiles. Therefore, as not uncommonly, the time element is eliminated in Daniel 12:2 between the two resurrections; that of the righteous dead and that of the wicked dead.

JUDGMENT SEAT OF CHRIST W.W.D., San Francisco, Calif.

Questions: (1) Who will appear before the judgment seat of Christ (II Cor. 5:10)? How can Christians be judged there, according to Jeremiah 31:34? (2) What did the Lord mean when He said that Job was perfect and upright?

Answers: (1) The last reference deals only with Israel as a nation during the period of the Millennium (vv. 31-33, 35-40). II Corinthians 5:10 appears to include all individuals. Not necessarily at death, but at the time when they are to be judged or rewarded according to their works. Remember, however, that the saved have already passed out of death into life and are never to be judged for their sins, since the judgment for these was suffered by Christ upon the cross (Rom. 8:1-4; Gal. 2:19; 3:13, 26). (2) As to the question about Job's character, see answer under "Job."

MIRACULOUS ATTESTATIONS V.C., Chicago, Ill.

Question: What is the present day application of Mark 16:17, 18?

Answer: Our personal understanding of this passage is that it is applicable only to the preaching of the gospel in regions where the missionary message is proclaimed for the first time. God is always able to work physical miracles, but they are particularly valuable among peoples who never have known the true God and His way of salvation.

A THIRD PART OF FALLING STARS R.L.M., Redmond, Ore.

Question: When Satan fell, did a third part of the angels fall with him?

Answer: The only reference in any way suggesting this is Revelation 12:3, 4, but there the word is "stars" not angels, and the only interpretation we find is that these "stars" probably were individual rulers and teachers "set in outward relationship with God in positions and places of leadership and authority." Hence they were not angelic beings, but human beings exalted to positions of prominence. However, there will be a war in heaven between Michael and his angels and the great dragon and his angels, as a result of which Satan and his angels are forever cast out of

heaven into the earth (vv. 7-9). The number of these evil angels is not given. Even now, here upon this earth, our chief warfare is against the spiritual hosts of wickedness in heavenly places (Eph. 6:12).

DETHRONEMENT OF ISRAEL'S KING A.I.T., Bellevue, Mo.

Question: What is your interpretation of Ezekiel 21:25? Does it refer to Antichrist?

Answer: No reference here to Antichrist. The prince referred to was King Zedekiah, the last king of Judah, but in a representative sense, of Israel also. He was profane and wicked, and his end was predicted. He who reigned upon the throne of David would be abased. The independent kingdom of Israel would be

no more until He should come whose right it is to reign (v. 27).

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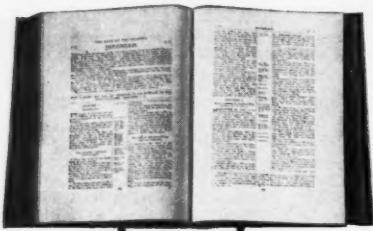
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JOB

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Questions: (1) Was Job really a saved man according to chapters 1 and 2? (2) How could Job have been a perfect and upright man in view of the fact that the Bible denies sinless perfection?

Answers: (1) Yes, we believe he was a saved man since he "feared God." We have no right to judge him by New Testament standards. (2) "Perfect and upright" refer to his life rather than to his character. After all of his testings, Job acknowledged his own imperfection of character (42:6).

FAMILY HATRED AND REWARDS
 I.S., Joliet, Ill.

Questions: (1) What does Christ mean by what is recorded in Luke 14:26? (2) Do all who go to heaven have the same reward?

Answers: (1) Since we are commanded to honor our father and mother, surely Jesus did not mean what is usually meant by the word "hate." The somewhat parallel passage in Matthew 10: 37, 38, shows that what Jesus had in mind was an affection that is comparative. Our parents have done much for us and we should respect and love them for it; but no person has done so much as Christ has, because He bore our sins and carried our sorrows and became the world's Saviour. Hence He has the right to the supreme place in our affections. (2) When Christ returns to the earth as the Son of man, He dispenses different rewards to the living, as we learn from the parable of the pounds (Luke 19: 12-26). Likewise, it will be in the future life (II Cor. 5:10).

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Question: What exactly is Shintoism, and just what are the shrines?

Answer: Shintoism has been defined as "the name of the most primitive form of religion among the Japanese. It consists chiefly in ancestor worship and is still the national religion." As to the shrines, our understanding is that these are the places where the ancestral tablets are kept, and hence are the places where this ancestral worship is rendered.



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September 8

INVITING OTHERS TO WORSHIP GOD

Psalm 96

Golden Text: O magnify the Lord with me, and let us exalt his name together.—*Psalm 34:3.*

Worship is not only fitting, but altogether natural to the soul aglow with the love of God. Yet it is a sacred privilege to which we may call ourselves and others, and in the doing of which we may be helped by an intelligent understanding of its nature and preparation for its practice.

What is worship? How does it differ from prayer, or from praise (which we studied last week)? While prayer, praise and worship belong together and often merge in one blessed act of devotion, we may possibly distinguish between them by saying that in prayer we are concerned with our needs; in praise, with our blessings; and in worship, with God Himself.

The Ninety-sixth Psalm gives us much help in this important matter of worship, telling us of

I. The Call to Worship (vv. 1-3).

This psalm has to do with collective rather than individual worship. It is not enough that man should worship God in his own soul, there is an added blessing which comes to us only as we worship with others. So we need to be called together for worship.

True worship centers in "a new song" that is the song of a regenerated heart. Worship is only a formality without life until there is a new song in the heart, and then it becomes life's greatest joy and satisfaction.

Real worship is a "day to day" matter (v. 2), not just something we put on like our "Sunday-go-to-meeting" clothes. Every day we are to worship and as we do, we shall "declare his glory among the heathen"; among those nearest to us, but ultimately to all the nations of the earth. Worship leads out in a desire that its blessing may be shared with all the people of the earth.

II. The Reason for Worship (vv. 4-6).

Why should we worship God? He is "great" and is a God so good and gracious that He is "greatly to be praised." He made the heavens. "Honor and majesty" stand before Him like sentinels; "strength and beauty" fill the holy place which is "his sanctuary." The very words bespeak that glorious majesty and gracious loving-kindness which impel the heart to worship. They encourage us who need

and seek strength and beauty of life to seek communion with Him who dwells eternally in such an atmosphere.

III. The Manner of Worship (vv. 7-10).

We have suggested that fellowship with God prompts us to worship. Some would feel that nothing more is needed, but experience tells us that, while we may worship anywhere, we are helped to do so by proper surroundings and circumstances. We are told to "come into his courts" (v. 8) and to worship "in the beauty of holiness" (v. 9), or, as the Revised Version puts it, "in holy array."

John Ruskin wisely said: "It cannot be questioned at all, that, if once familiarized with a beautiful form and color, we shall desire to see this also in the house of prayer; its absence will disturb rather than assist devotion; and we shall feel it as vain to ask whether, with our own house full of good craftsmanship, we shall worship God in a house destitute of it, as to ask whether a pilgrim, whose day's journey led him through fair woods and by sweet waters, must at evening turn aside into some barren place to pray."

We are to give or ascribe unto the Lord praise and glory among our "kindred" (v. 7); that is, our own family, as well as in "his courts," or sanctuary. Note that one of the outstanding ways of worshiping is to "bring an offering" (v. 8), which means more than casually slipping a small coin in the "collection." If our "offerings" are liberal and regular the church will be able to send the news that the "Lord reigneth" to the whole world (v. 10).

IV. The Universality of Worship (vv. 11-13).

A world which has felt the blow of man's sin (*Rom. 8:22*) and has suffered from his wickedness and destructive violence will rejoice in the righteousness of God's judgment that even the realm of nature will break into joyous worship. What a beautiful picture we see in these verses, how God's creation will lift itself up in praise, the sea in tumultuous joy, when "the hills shall break forth before you into singing, and all the trees shall clap their hands" (*Isa. 55:12*).

Can man then hold his peace? Must not "mortal tongues awake" and "all that breathe partake" in wholehearted worship of God? Who then will want to stand among "them that know not God and that obey not the gospel of our Lord Jesus Christ" (*II Thess. 1:7, 8*), and with whom God can deal only in judgment of flaming fire?



*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

September, 1940

September 15

THE EVER-PRESENT GOD

Psalm 139:1-12, 23, 24

Golden Text: If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—*John 14:23.*

"The Psalm of the Unavoidable God"—so Abingdon characterizes *Psalm 139*, but goes on to say, "Its main theme is 'God Cares.' He cares personally and individually." The omniscience and omnipresence of God, in the trying of the hearts of men, rightly brings fear to the ungodly, but to those who love and serve Him it can bring only assurance and joy.

The sublime concept of God here presented is an evidence of the divine inspiration of the Bible, for no human philosopher could ever have attained to or expressed such an understanding of the true nature of God. Only the infinite, all-knowing God, speaking through man, could give us this magnificent psalm. It reveals that

I. God Knows Everything (vv. 1-6).

He is entirely unlimited in His true and eternal knowledge of things. Man is always limited in his knowledge of himself, of the world in which he lives, and of God, except as He reveals Himself. Our knowledge is not only partial, but progressive, going from one fact to another; but God knows all things perfectly and entirely from the beginning, yes, from all eternity.

One might well suppose that such a Being would be concerned only with the great and mighty forces of the universe, but we are told that He has an exact and intelligent understanding of and interest in even such simple details of life as our "downsitting and . . . uprising."

God is not so foolish as man. He does not put things and power above personality. He is interested in you and in me—is vitally, personally and blessedly concerned about each one of us. Knowing all about us, He builds a garrison of understanding love around us (v. 5; see *Phil. 4:7 R. V.*), and keeps His eternally powerful but tender hand upon us, if we permit Him so to do. Reader, have you submitted your life to His control through Jesus Christ our Lord?

II. God Is Everywhere (vv. 7-12).

In our humanity we are limited, not only in knowledge, but also in our ability to be in more than one place at a time. The Bible tells us what our reason would expect; that God, the infinite One, is everywhere at all times. This does not mean (as the pantheist would have us believe) that God is lost in nature, bound up in the rocks and trees, but that He is

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it out, that He may then lead us in the "way everlasting."

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September 22
THE VOICE OF WISDOM
Proverbs 4:10-27

Golden Text: Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

What to do and how to do it—these are the vital things which the book of Proverbs imparts. It deals with every condition of life, good and bad, in the revealing light of God's holiness and love. Good advice may have its value, but we also need to know how to put it into practice. Therein is wisdom distinguished from knowledge. A man may have an unbelievably great store of knowledge, and yet be a foolish man because he does not have the wisdom to use it.

Knowing that these notes are used by a great many boys and girls, as well as by their teachers, the writer would suggest an outline for next Sunday which can be remembered by every one who has ever crossed a railroad track. What does the warning sign say? "Stop, Look, and Listen." Then what? If all is clear, go ahead. That is just what our lesson tells us. *Stop*, for someone has a message for you; *look*, at the two ways of life; *listen*, to the wise words of counsel. Then go straight ahead in the right way.

I. Stop (vv. 10-13).

Life moves on at a rapid pace. One of the devices of the Devil to gain and to continue his hold on us is to keep things moving so fast that we never stop to think, or to heed the counsel of others. The wise man has something of importance to say to the young man whom he calls his "son." Let us stop and give heed to his warning, for we are assured that it will mean for us a long and happy life (vv. 10, 12).

Nobody but a fool would hasten past such a "stop" signal, nor thrust aside this opportunity for life-giving instruction (v. 13). Here is something far more important than mathematics, literature, or economics. Here is life.

II. Look (vv. 14-19).

There are really only two ways of life—"the path of the just . . . that shineth more and more unto the perfect day" (v. 18), and "the way of the wicked," which is only darkness and stumbling (v. 19). There is no middle way. We cannot walk in both paths; it is "either—or." Young people should get hold of that fact, for in these days there is a constant attempt to blur the colors, making things neither black nor white, but gray; neither good nor bad, but just advisable or inadvisable.

The moral laws of God are not changed; right is still and will eternally be right, just as wrong is and always will be wrong. Wickedness is so wrong that it causes men to spend sleepless nights trying to entrap others (v. 16). But no

one need go that way; just do not "enter" that path, "avoid it," and if by chance you have wandered into it, "turn from it" (v. 15). God will help you.

III. Listen (vv. 20-25).

Listening is important business, calling for real attention and application. Especially is that true as one listens to the truth of God. It should be received by an attentive ear (v. 20), kept before one's eyes, and pondered in the heart (v. 21). Such listening is sure to bring results, and we find them enumerated in verses 22 to 25.

Life is assured to those who heed the words of God's messenger; not just a bare existence, but a healthy life (v. 22). God's spiritual children are not (or at least should not be) invalids or weaklings.

Keeping the heart right (v. 23) keeps the whole life right, and the way to be sure that the heart is right is to fill it with God's Word (v. 21). Then see how the whole life responds; the lips speak no froward (R. V. wayward) or perverse words, and the eyes look straight ahead along the shining path of the just.

Now that we have stopped to give attention to the Lord's word through His messenger, and looked carefully at the two ways of life, and listened to words of wisdom and guidance, what comes next? Do we stand idly by and command ourselves for our wisdom, or do we sit down and take our ease? No. Being assured that the way is clear, we

IV. Go Ahead (vv. 26, 27).

God wants His people to move on to greater glory and usefulness. At the Red Sea, God told Moses, "Speak unto the children of Israel that they go forward."

*"Move forward! valiant men and strong,
Ye who have prayed and labored long;
The time has come for you to rise,
For lo! the sun rolls up the skies."*

Thoughtful, vigilant, lest he be led into a bypath on the right or left, turning his feet away from every evil path, the child of God goes forward, and as he goes the road becomes brighter and brighter with the glory of the presence of the Lord, shining more and more until that perfect day when he shall find himself at the end of his journey and at home forevermore in the Father's house.

September 29

THE USE AND ABUSE OF WEALTH

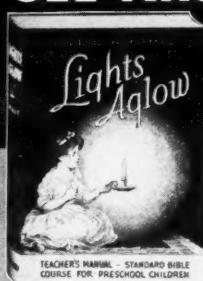
Proverbs 11:24-31; Luke 16:11-13

Golden Text: Lay up for yourselves treasures in heaven.—Matthew 6:20.

Money—its making and using—is a matter which constantly concerns all of us as long as we live in this world. It is the medium of exchange whereby the labors of one man may be exchanged for the labors of another, in the purchase of goods and services. It may be used to send a messenger to the ends of the earth with the good news of salvation or, on the other hand, it may be the ready instrument to destroy both body and soul of those who abuse it. Man may have money, and be a blessing, or money may have a man, and be a curse.

September, 1940

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Financial matters and problems being so vital in the daily life of men obviously are important enough to call for clear teaching in God's Word.

I. The Right Spirit in the Use of Money (Prov. 11:24-26).

What a man does with his money is only a reflection of what he is in his inmost life. The spirit which withdraws unless there is a return to itself in pleasure or profit is a selfish and ungodly spirit. To attempt to present one's self before the world as a follower of Christ and to have that attitude toward what one possesses is to deny by one's acts the testimony of one's lips.

Not all "scattering" (v. 24) is commendable. It is possible to be careless and wasteful, and that neither honors God nor helps our fellow men. Then, too, a man may scatter liberally, as the farmer does when he sows seed, knowing that he will have a richer harvest for himself. That is only a different type of selfishness.

The man who knows "God, that giveth to all men liberally" (James 1:5), scatters not only his money, but his riches of mind and spirit in his life and service. He gives himself and what he has to God—and to man as he serves God—and rich is his reward. In sad contrast is the man who keeps his possessions, but finds that withal he has only barren leanness of soul and life.

II. The Good and Bad Use of Money (vv. 27-29).

The man who looks for good finds it, and the one who looks for trouble finds that, too. That is true in the use of money as well as elsewhere in life. One way to end up in certain disappointment is to put your trust in money, for, while it opens many doors, it cannot open the door to heaven, and, while it can buy most things, it cannot buy health and happiness. To seek good, seek the Lord and His righteousness, and you will "flourish as a branch." You may not have the riches of this earth, but you will prosper in those things which are of eternal value. You will be wise in the conduct of the affairs of your own house (v. 29) and life, because you are "wise of heart."

III. The Best Use of Money (vv. 30, 31).

One of America's leading business analysts and statisticians said some years ago that the best investment of funds was in the winning of souls to Jesus Christ. Had man expended the money which should have gone for that purpose, at the right time, we might have been spared the spending of billions of dollars for war in these latter days.

"He that is wise winneth souls" (v. 30 R. V.). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12:3).

The glory that awaits the believer in this life and in the life to come, as well as the judgment which inevitably must fall on the sinner (v. 31), should urge us on in the winning of souls. But even

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more than that, the love of God, and "the love of Christ" which "constraineth us" (II Cor. 5:14), should cause us to put ourselves and our money into His hands, to be used in the winning of souls. Could there be any better use of money?

IV. The Test of the Use of Money (Luke 16:11-13).

Ultimately each one of us must give an account to God of the manner in which we have lived. These verses and others indicate that one of the matters for which we must answer is the manner in which we have used or abused the money or other possessions with which God has blessed us.

We are stewards, and only as we demonstrate our faithfulness and wisdom in the use of the "unrighteous mammon" (v. 11); that is, the money of this world, can God entrust us either here or in the world to come with His true riches.

Let us be very clear about this point today. It does make a vital difference to your spiritual life how you regard money. You cannot separate your life into compartments, with a spiritual Sunday religion and a do-as-you-please weekday, business or social life. The dollar you spend on Monday is of as much concern to God as the dollar you put in the offering on Sunday.

October 6

LUKE AND HIS GOSPEL

Luke 1:1-4; Acts 1:1; Colossians 4:14; II Timothy 4:11

Golden Text: It seemed good to me also . . . to write . . . that thou mightest know the certainty of those things, wherein thou hast been instructed.—Luke 1:3, 4.

Reading a book is a privilege and should be an illuminating and stirring experience. What a pity that so few read good books in our day! To study a book is a far more fruitful and interesting experience. Few are the books worthy of prolonged and repeated study. Therein

do we find one of the great differences between books of men and God's Book—the Bible. Again and again we turn to its pages and find its truth inexhaustible, ever interesting, informing, and soul-stirring in its beauty and power.

In reading any book, we want to know who wrote it, what kind of a man he was, why he wrote, what he wrote about, and what kind of a book he wrote. We recognize that the Holy Spirit is the real author of the Word (II Tim. 3:16; II Pet. 1:21), but He chose and used human writers. As we begin a six month study of the Gospel according to Luke, we properly ask about both the author and his writing.

I. The Writer—Luke.

Our information regarding Luke is found in the New Testament, in the introductory words of the books he wrote (Luke and Acts) and in the writings of his friend and co-worker, Paul. There we learn of his

1. Nationality and Religion.

His name, "Luke," is a contraction of the Greek name "Loukios" and, since we know from Colossians 4:11 and 14 that he was not "of the circumcision," we know he was a Gentile and evidently a Greek. When, where and by whom he was won to Christ, we do not know. We do know that this intelligent Greek, versed in all the philosophies of the perfection of personality, found in Christ the fulfillment of all his desires and dreams.

2. Profession—a Physician (Col. 4:14). See also medical terms in all his writings.

Luke wrote scholarly Greek. He was familiar with the life of a sailor (Acts 27). He joined with his scientific accuracy an esthetic culture often revealed in his writings.

3. His Friends.

A man's friends indicate his character. Luke had a close friend and possibly a patron, "his excellency" Theophilus (Acts 1:1; Luke 1:3), evidently a man of standing and ability. He was also a close friend and fellow laborer with perhaps the greatest man of all time, Paul the apostle.

4. His Activities.

He was a fellow missionary with Paul (Acts 16:11; 20:5, 6, and elsewhere), physician, preacher of the gospel, and author.

II. The Book—the Gospel by Luke.

To have written a book may be a doubtful distinction, but to have been used of the Holy Spirit to write such a book as this Gospel—what an honor and privilege! Following Dr. G. Campbell Morgan, we note:

1. Its Subject—"The Word" (Luke 1:2).

He wrote about the perfect personality of Jesus Christ, but he, like John (John 1:14), recognized that it was the divine and eternal Word which became flesh in the perfect humanity of Jesus Christ.

2. Its Sources.

He doubtless read what many had written (Luke 1:1). He also talked with "eyewitnesses" (Luke 1:2) and "ministers of the word" who had known the Lord.

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he said:

Train up a child in the way he should go: and when he is old, he will not depart from it.

—Proverbs 22:6

- Train up the child in God's way—
- God's way is the Bible way—
- The Bible way is the way of—



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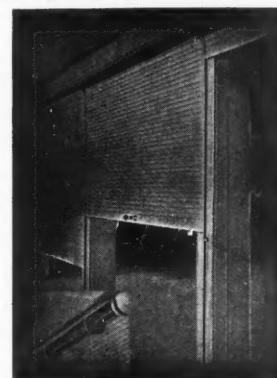
3. Its Method.

He "traced the course" (for so does the R. V. properly translate Luke 1:13) of the material he gathered; that is, he did original research and investigation, always under the control and guidance of the Holy Spirit. This resulted in a placing of all things "in order." After gathering, sifting, investigating, the Holy Spirit saw that Luke put all things in proper order (see I Cor. 14:33, 40).

4. Its Purpose.

Luke wanted Theophilus (and others who read his Gospel) to know with "certainty" (Luke 1:4) those things in which he was already instructed by word of mouth. Important matters must always be written down, carefully and in order. To pass things on by word of mouth inevitably results in change, conscious or unconscious. So desperately vital a matter as our eternal salvation calls for writings, exact and complete. Luke, who had a knowledge of all these things, was moved by the Holy Spirit to write, and thus we have this glorious Gospel which we are to study from now until the end of March, 1941.

A closing word. A twelve page booklet, *Can America Be Saved?* by the writer of these notes, will be sent free on request. A post card will do, but if convenient enclose postage. Your comments or suggestions regarding the lessons will also be appreciated.



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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

ALL

1. The Condition of All (Gal. 3:22; Isa. 53:6; Rom. 3:23).
2. The Christ for All (II Cor. 5:14; Titus 2:14; I Cor. 15:22).
3. The Concern toward All (II Pet. 3:9; I Tim. 2:3, 4; Ps. 86:5).—Elias C. Goehle.

FEEDING OF THE FIVE THOUSAND

John 6:1-14

1. A Great Multitude Present (v. 2).
2. A Great Miracle Performed (vv. 11-13).
3. A Great Ministry Produced (v. 11).
4. A Great Message Proclaimed (v. 14).—Harold D. Burkholder.

WHATSOEVER YE DO—

I Corinthians 10:31

1. Do all to the glory of God. How can I glorify God in this?
2. Do all in the name of the Lord Jesus. What would Jesus do?
3. Do it with all your heart (Eccles. 9:10).—L. Van Inwegen.

THE CHRISTIAN'S ATTIRE

Ephesians 6

1. The Girdle—Truth.
2. The Breastplate—Righteousness.
3. The Shoes—Peace.
4. The Shield—Faith.
5. The Helmet—Salvation.
6. The Sword—the Word of God.—Ruth E. Fish.

FROM IMPOTENT SINNER TO TESTIFYING SAINT

John 5:1-15

1. The Seeking Multitude (vv. 1-4).
2. The Compassionate Saviour (vv. 5-9).
3. The Critical Jews (vv. 10-13).
4. The Witnessing Convert (vv. 14-15).—Lloyd Edward Fish.

BRINGING IN THE SHEAVES

Psalm 126:6

1. *The Sorrowful Sower.*
 - a. His activity—"He goeth forth."
 - b. His humility—"And weepeth."
 - c. His fidelity—"Bearing precious seed."
2. *The Joyful Sower.*
 - a. His certain harvest time—"Shall doubtless come again."
 - b. His abundant joy—"With rejoicing."
 - c. His rich rewards—"Bringing his sheaves with him."—Earl Riney.

FOUR GREAT JOYS

1. *Joy of Salvation* (I Pet. 1:8). When I was saved.
2. *Great Joy* (Acts 8:8). When I saw others saved.
3. *Greater Joy* (III John 4). When I find so many walking in the truth.
4. *Greatest Joy* (I Thess. 2:19, 20). When I shall see them . . . at His coming.—L. J. Derk.

JESUS WEPT

John 11:35

Introduction: These two words convey a real condition of agony and burden on the part of Jesus. Four references are made where Jesus was so burdened that He wept.

1. Tears of Sympathy—at Lazarus' tomb (John 11:35, 36).
2. Tears of Disappointed Love—over Jerusalem (Luke 19:41-44).
3. Tears of Agony—in Gethsemane (Matt. 26:36-43).
4. Tears of Penalty—on the cross (Matt. 27:46).—Lester W. Boyd.

THE REVELATIONS OF THE TRANSFIGURATION

II Peter 1:18

1. The Kingdom in the Transfiguration (Matt. 16:28; II Pet. 1:16).
2. The King in the Transfiguration (Matt. 17:2; Mark 9:3).
3. The Resurrection in the Transfiguration (Matt. 17:3).
4. The Cross in the Transfiguration (Luke 9:31).
5. The Deity in the Transfiguration (Matt. 17:5).

Conclusion: The application of the Transfiguration (II Cor. 3:18; Rom. 12:1, 2).—R. S. Beal.

"COME, FOR ALL THINGS ARE NOW READY"

Luke 14:16-24

- I. Three "Greats."
 1. A great supper.
 2. A great invitation.
 3. A great indifference.
- II. Three Excuses.
 1. "I have bought a piece of ground"—earthly land.
 2. "I have bought five yoke of oxen"—earthly stock.
 3. "I have married a wife"—earthly companion.

Conclusion: We may continue to excuse ourselves into hell. Christ's message of saving grace has no appeal to those that are satisfied with this world's goods. The message of Christ is for the poor, the maimed, the halt, and the blind.—Lewis H. Votaw.

JOSHUA'S CALL CANAAN-WARD

Joshua 1:1-9

1. The Need—Moses' death (v. 1).
2. The Origin—the Lord spake (v. 1).
3. The Time—now (v. 2).
4. The Purpose—arise and go (v. 2).
5. The Promise—of the land, overcoming enemies, having God's presence (vv. 3-5).
6. The Condition—be strong and courageous (vv. 6, 7).
7. The Result—prosperity, success, happiness (vv. 8, 9).—Kenneth Bouton.

"THOU WILT BRING ME TO DEATH"

Job 30:23

I. It Is Natural to Die.

1. It is appointed unto men once to die.
2. It is a natural climax.
3. It is a necessary climax.

II. It Is Common to Die.

1. In every country there is death.
2. Universality of death prevents complaints.
3. Death comes to everything that has life.

III. It Is Rapturous to Die.

1. To the redeemed it will be endless joy.
2. To the unsaved, eternal sorrow.
3. "Whether we live therefore, or die, we are the Lord's" (Rom. 14:8).—Ethan Bray.

THE FACT OF CHRIST

Matthew 16:13-20; I Corinthians 3:10-15

Introduction: There is a present-day indifference toward the fact of Christ.

I. Preparation for the Fact.

1. Seed of the woman (Gen. 3:15).
2. The tribe of Judah (Gen. 49:9, 10).
3. Royal line of David (II Sam. 7:12-17).
4. His manner of birth (Isa. 7:14).
5. His forerunner (Isa. 40:3).

II. Presentation of the Fact.

1. The record of the Gospels.
- a. Their character.
- b. Their portrait.
- c. Their perfection.

III. Preservation of the Fact.

1. By the apostles.
2. By the New Testament witness.
3. By an unbroken line of Christian testimony.
4. By the institution that has been built.
5. By present effects in the lives of believers.

Conclusion: The fact of Christ, the Rock of Ages, spans all of history.—W. G. Foster, Jr.

Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the Moody MONTHLY office.—Editors.

A chorus choir of 50 voices conducted by Dr. Frizen led the congregation in song. Souls were saved and the church members revived. During the first two weeks Dr. Frizen conducted youth meetings each afternoon. The third week, the day service was given to Bible exposition.

During July, August, and September, W. T. Wiggins is conducting open-air meetings for the Presbyterian Summer Evangelistic Committee of Philadelphia.

East Lincoln United Brethren Church of Amery, Wis., of which G. C. Waite is pastor, reports a two week series of meetings with Robert Kees as evangelist. Several persons accepted Christ as their Saviour and Christians were strengthened in the faith.

There were 214 conversions and additions in the Ada, Okla., First Baptist Church revival led by Hyman Appelman. John Roy Hanis led the singing. Dr. E. C. Morris is the pastor. Christ was mightily magnified in the union revival in El Reno, Okla., conducted by Mr. Appelman. Two hundred thirty-five conversions and additions are reported.

A blessed union campaign in Pueblo, Colo., is reported by J. W. Troy. The crowds that attended made it necessary for the sessions to be moved to a larger auditorium. From Pueblo Mr. Troy went to Pittsburgh, Pa., for a tent meeting. He was also on the radio six days each week for the two weeks. In both places God blessed, people were saved, and the work of the Lord strengthened.

Sylvester Sanford reports a week of blessing in the Swan Creek, Ill., Methodist Church, which closed with an all-day homecoming service. Eighteen confessed Christ as their Saviour, six of whom were united with the church. Mr. and Mrs. T.

M. Davis and family and Paul Bellamy rendered musical numbers. Thirty children sang in the junior choir each night. During the campaign Mr. Sanford gave daily broadcasts over station NGIL. In the United Brethren Church, Joslin, Ill., 40 children enrolled in the children's Bible school and furnished music at each evening service. There were 21 conversions. The evangelist spoke over WHBF, Rock Island, several times.

For the first time in Alberta, Canada, an Inter-Varsity Christian Fellowship camp-conference was held, during August at Gull Lake under the leadership of Herbert Butt. The conference was sponsored by the committees of Edmonton and Calgary. Other camps were conducted in Quebec, Ontario, and on Vancouver Island. Many conversions were reported from each of the camps, and the testimonies of many of the young people of high school age gave evidence of growth in Christian experience.

Harry VomBruch has been conducting meetings in the Berean Baptist Church, Houston, Tex., where the Lord blessed in the salvation of many souls. Mr. VomBruch was a speaker at the Winona Lake Bible Conference in August.

A Daily Vacation Bible School conducted in the First Christian Church, Coshocton, Ohio, by Mr. and Mrs. Arthur H. Evans, the pastors, resulted in 18 decisions for Christ. They conducted another school in the Southlawn United Brethren Church, South Bend, Ind., where 35 accepted the Saviour. In the evenings Mr. Evans gave prophetic messages on the book of Daniel, using a large chart to illustrate them. During a week in June, Fred Cowell, cartoon-evangelist, was with Mr. Evans at the First

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Christian Church, where he gave a series of sermons illustrated by cartoons drawn as he spoke.

Guy Green recently led in one week meetings in the Presbyterian Churches of Ishpeming, Iron Mountain, Menominee, Edgar, and Abbot's Ford, Mich. In each place fine crowds attended, and the work of the Holy Spirit was much in evidence. Professions of faith and admissions to the churches resulted. At Menominee there was rejoicing when 16 persons came forward one Sunday morning and were welcomed into the church.

The Y.M.C.A. auditorium of Florence, S.C., was used for the services conducted by John Carrara for Dr. Kenneth Cornwall, pastor of the Methodist Church South. God blessed in the salvation of nearly 40 souls. In the York, Pa., Gospel Tabernacle, of which Ralph Boyer is pastor, from the first service, penitents came forward seeking salvation. On July 4 an all-day Bible conference was held. During the meeting Mr. Carrara spoke before the Pocket Testament League of Baltimore.

Hugh S. Wallace led in a city-wide revival in Charleston, S.C., from June 23 to Aug. 4, under the auspices of the Steering Committee of Charleston Laymen. The campaign was held in the Sumter Guards Armory in the downtown district. Mr. Wallace is the director of the Southern Keswick Conferences in Athens, Ga.

Mr. and Mrs. Paul White directed the music June 24-30, for the Epworth League Institute at Valley City, N.D. Beside teaching a large class in "Music in Worship," they had charge of a chorus choir and band. Mr. White spoke twice giving an evangelistic appeal, with 60 responding for salvation and 90 for dedication. July 7-21 the Whites assisted H. H. Drake in a very successful tent campaign sponsored by the Charleston, Ill., Bible Class. July 28-Sept. 2, Mr. and Mrs. White are engaged in the Union Tent Campaign on the South Side of Chicago with 14 Swedish churches co-operating.

FUTURE ENGAGEMENTS

Gerald E. Bonney, "The Bonney Workers"—Aug. 18-30, Garland, Me.; Sept. 1-13, Westfield Village, Me.; Sept. 22-Oct. 6, Morrisville, Vt.; Oct. 12-27, Boston, Mass.

John Carrara—Sept. 8-22, Lincoln, Neb.; Sept. 29-Oct. 13, Brookline, Mass.; Oct. 20-Nov. 3, Medina, Ohio; Nov. 10-24, Zanesville, Ohio.

T. C. Crume—October, Franklin, Tenn.

W. L. Denlinger—October, Winchester, Ind.; November, Essex, Ont., Canada.

Norman B. Harrison—Aug. 26-Sept. 2, Ebenezer, N.Y.

Carl C. Harwood—August, September, Jewish evangelism.

M. E. Hawkins—Sept. 1, Cornwall, N.Y.; Sept. 8-15, Austin, Minn.

Robert J. Kees—Aug. 25-Sept. 1 (Radio Chapel), Mason City, Iowa; Sept. 15-29, Richland Center, Wis.

Oscar Lowry—Sept. 1-Oct. 13, Lewiston, Idaho; Nov. 10-Dec. 22, Portland, Ore.

R. M. Rollins—Aug. 26-Sept. 8, Burr Oak, Kan.; Sept. 9-22, Stet., Mo.; Sept. 23-Oct. 6, Liberty, Ill.; Oct. 7-20, Defiance, Ohio; Oct. 21-Nov. 3, Shepherd, Mich.; Nov. 4-17, Goshen, Ind.; Nov. 18-Dec. 1, Elkhart, Ind.

Sylvester Sanford—Aug. 19-Sept. 1, Allendale, Ill.; Sept. 3-15, Merrill, Iowa; Sept. 16-29, Polo, Ill.; Sept. 30-Oct. 13, Versailles, Ohio; Oct. 14-27, Olin, Iowa; Oct. 28-Nov. 10, Granger, Iowa; Nov. 11-24, Morley, Iowa.

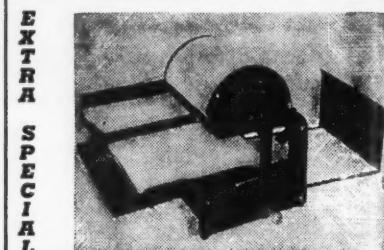
O. W. Stucky—Sept. 8-29, Detroit, Mich.

Edward Vander Jagt—Aug. 11-Sept. 8, Grand Rapids, Mich.

Harry W. Vom Bruch—Aug. 25-Sept. 8, Owensesville, Ind.; Sept. 9-15, Evansville, Ind.; Sept. 17-29, Washington, D.C.

Michael Walsh—Aug. 6-Sept. 1, Huntington, W. Va.; Sept. 3-15, Coatesville, Pa.; Sept. 17-22, Furlong, Pa.; Sept. 23-29, Philadelphia, Pa.

Anthony Zeoli—Sept. 22-29, Oceanside, L.I., N.Y.; Sept. 30-Oct. 5, Paterson, N.J.; Oct. 6-20, Philadelphia, Pa.



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Moody Monthly



Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Who Is This King of Glory? by William Hallock Johnson.

The case for this book has been accurately stated on the jacket: "Under the guidance of Scripture the writer has made an original study of some of the central doctrines of our faith, and shows their vital importance for the preservation of our civilization. It makes a wide appeal into the range of its thought, its timeliness, and the charm of its style. Its insight into the truths of the Bible and its pungent application of these truths to present conditions in the Church, in the world of thought, and in the movements of history make it full of suggestion and stimulation for the minister and thoughtful reader."

"The book has withal a devotional and inspirational quality."

217 pages. $5\frac{1}{2} \times 7\frac{3}{4}$ inches. American Tract Society, New York. \$1.50. J.R.R.

Facing Life and Getting the Best of It, by Clarence E. Macartney.

This book discusses fourteen topics constructively—fear, love and sex, temptation, anger, the tongue, trouble, yesterday, loneliness, enemies, marriage, jealousy, doubt, death and myself—under the general theme of "getting the best of" life. Dr. Macartney, who is minister of the First Presbyterian Church of Pittsburgh, Pa., has woven his materials into fine but firm texture. Throughout his reflections he has maintained a high level of homiletical value, and moral and spiritual strength.

184 pages. $5\frac{1}{4} \times 7\frac{1}{2}$ inches. Cokesbury Press, Nashville. \$1.50. J.R.R.

The Antichrist, by Wick Broomall, A.M., Th.M.

Here is a pamphlet of fifteen large pages (about eight thousand words) which should be in the possession of every one interested in the study of the prophetic scriptures. The writer is evidently a real teacher, for the outline shows ability in analysis and in clear presentation. There are one or two minor statements with which probably the majority of premillenarians would not agree, but these statements do not in the least take from the power of this paper. It is a splendid piece of work and should be of real assistance to Bible students of every kind and caliber.

15 pages. 6×9 inches. Author, 3327 Blossom St., Columbia, S.C. 10 cents. W.H.H.*

Saved from Athenia, by Eva M. Blair.

This book contains a brief account of the author's experience during the torpedoing of the R.M.S. *Athenia* off the coast of Ireland, September 3, 1939.

48 pages. $4\frac{1}{2} \times 7\frac{1}{4}$ inches. John Ritchie, Ltd., Kilmarnock, Scotland. Paper, 40 cents. J.R.R.

That Lawsuit Against the Bible, by Harry Rimmer.

This book incorporates the series of articles on this subject which have already appeared in *The Sunday School Times*. They clearly present the issues involved in the trial of William Floyd vs. Harry Rimmer, or perhaps more accurately—Infidelity vs. the Word of God. Preserved here is a record of the case that was tried in the Fourth Municipal Court of New York City, which

has aroused nationwide interest, and which ended in legally establishing the position for all time of all who hold the Word of God to be inerrant.

88 pages. $5\frac{1}{4} \times 7\frac{3}{4}$ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. J.R.R.

Youth at the Cross Road, by A. B. Ost.

The author, who is an evangelist, has already given us some excellent pamphlets on *The Bible and Our National Life*, *The Revival We Need*, and *A Call to Prayer*.

In this volume he answers the question, "How shall I know for sure that I am saved?" and provides a message on Bible salvation for the young people of today. He sets forth twelve basic Bible arguments, and then summarizes the evidence in a concluding chapter, supplementing it with a conclusion and closing plea.

128 pages. $5\frac{1}{4} \times 7\frac{1}{2}$ inches. Author, Palisades Park, N.J. 50 cents. C.H.B.

America Needs God, by John Taylor.

The pastor of the Highland Baptist Church of Shreveport, La., presents in this volume fifteen sermons that he has preached to his congregation. The subjects are well chosen and represent a wide variety of themes. The style is interesting and the content is evangelistic and evangelical.

115 pages. $5 \times 7\frac{1}{2}$ inches. Broadman Press, Nashville. \$1.00. C.H.B.

Playmates in Japan, by Maude Burke Dozier and Elizabeth Watkins.

With the hope of planting in children's hearts the seeds of world friendship, word pictures of Japanese life presents stories based on incidents from the lives of actual children. Most helpful are the leader's helps by Nan F. Weeks in the back of the book, suggesting program procedure for five sessions, things to make for correlated activities, and enrichment material.

93 pages. $5 \times 7\frac{1}{2}$ inches. Broadman Press, Nashville. 25 cents. L.E.L.

Strong Hearts of Japan, by Maude Burke Dozier.

A missionary in Japan who has enjoyed wide experience among boys and girls, has secured five character sketches directly from the people themselves. What a challenge to Junior children will be these hero stories of men and women who have endured hardship and persecution to follow Christ in that heathen country! In the back of the book have been included many definite and practical ideas for a fascinating course of study. Many illustrations add interest.

106 pages. $5 \times 7\frac{1}{2}$ inches. Broadman Press, Nashville. 35 cents. L.E.L.

Mrs. Maynard's House, by Foy Johnson Farmer.

The purpose of this little book, the writer tells us, is to bring boys and girls to a clear understanding of the Japanese as real human beings, differing in language and customs, but like us in many ways; and that foreign mission work is "beautiful, attractive, and challenging." She voices for the truth of the stories, most of which are from her own experience. And it well fulfills its purpose, not a small part of which is due to the charm that has slipped from her pen into the narrative form of its composition.

127 pages. $5 \times 7\frac{1}{4}$ inches. Broadman Press, Nashville. Paper, 40 cents. J.R.R.

The March of Missions, by Rosalyn Summer Sease.

This manual is a textbook for the study of missions. The author divides his material into three parts, the preparation for

lesson study, the lesson study, and the application to the needs of the group. Detailed programs are provided for each lesson, with suggestions for group discussions and individual thought. These twelve lessons are intended to be a sort of background of Christian missions, with the thought that the foreign work of this denomination will be considered in a later course. The subject matter has been chosen largely because of its special appeal to various groups of young people.

112 pages. 5×7 inches. United Lutheran Publication House, Philadelphia. 30 cents. C.H.B.

Building a Successful Men's Bible Class, by Earl Hanson Fife.

In his introduction, Guy P. Leavitt, the editor of *The Lookout* declares: "There is no secret about Earl Hanson Fife's success with men. He uses methods that will succeed anywhere and he works hard. All the plans and methods in the world will fail unless there is good, hard, self-sacrificial work behind them."

The possibilities of what can be accomplished by a men's class is far more than the average pastor or superintendent realizes. Men can be reached through this agency probably better than through any other means, and large adult departments can be built up when Sunday School superintendents are willing to give the necessary thought and effort for this end. A valuable booklet.

52 pages. $4\frac{1}{2} \times 6\frac{1}{2}$ inches. Standard Publishing Company, Cincinnati. 25 cents. C.H.B.

Why We Believe the Bible, by George W. Dehoff. ~

The author must have devoted much time and labor in collecting the many points from no end of sources—archaeology, prophecy, science, the world's great writers—to drive home his argument that in our Bible we have the inspired message from heaven to man. It is a very interesting and stimulating book.

119 pages. $5\frac{1}{4} \times 7\frac{3}{4}$ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. M.I.R.

Fifty Wonderful Years, by O. C. Grauer.

This is the Jubilee Book of the Scandinavian Alliance Mission, admirably setting forth the story of a remarkable work for the glory of the Redeemer's name.

The S. A. M. was founded by that devout and far-seeing servant of Christ, Rev. Frederik Franson, an evangelist of the old style, known in many countries. The mission first opened work in China in 1890, followed by similar undertakings in Japan, India, Africa, Mongolia, and South America, all within the short space of sixteen years.

Despite trials and handicaps, persecutions and sufferings, the testimony, clear and strong, has been sounded forth without faltering. Many storms have been weathered. A great group of redeemed have been gathered out from among many tongues and peoples. While times have changed in some respects—the personnel is no longer limited to those of Scandinavian descent—the faith and passion are the same, with no other theme than the unchanging varieties of divine revelation.

This volume of rejoicing is packed full of things that are living, and much enhanced by copious illustrations. Friends of the mission will be delighted, and all the Lord's servants stimulated and challenged.

330 pages. $6\frac{1}{4} \times 9\frac{1}{4}$ inches. Scandinavian Alliance Mission, Chicago, \$1.00. W.H.H.†

*Dr. William H. Hockman

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China Redisovers Her West, by Yen Fang Wu and Frank M. Price.

All who have followed recent happenings in China know that one result of the Japanese invasion has been the phenomenal trek of literally millions of Chinese from the coastal provinces to the remote mountainous sections of the West. There the spirit of a new national life is working wonders in the cultural attainment, industrial development, and the forging of a patriotism that refuses to be defeated. This present volume is in reality a symposium, with chapters contributed by about twenty outstanding Christian leaders, who are all old experienced hands in China. The first chapter is from the pen of Madam Chiang Kai Chek. Part I includes varying presentations of "China's New West," while Part II is concerned with "Christianity in the New West." A very timely and informative volume, one that stirs the imagination and flings a fresh challenge to the Christian Church in the homeland.

210 pages. 5 1/4 x 7 3/4 inches. Friendship Press, New York, \$1.00 W.H.H.†

Dangerous Opportunity, by Earle H. Ballou.

"Dangerous opportunity" is a literal translation of the Chinese term for "crisis." A fresh presentation of the startling and far-reaching happenings in that great land of China—events, movements, and developments of the past few years. Mr. Ballou is a Congregational missionary, who has also carried important responsibilities in connection with the National Christian Council, and seeks to present the complex picture of present-hour Chinese national life from the viewpoint of one who is primarily concerned with the "Christian movement," as some choose to designate it. Indeed, he has chosen as his subtitle, "The Christian Mission in China Today." The sweep of the study may be judged by some of the chapter headings: "The Impact of the Occident," "The Emergence of a Nation," "As War Clouds Gather," "Shocks and Dislocations," "Westward the Land is Bright."

Inasmuch as the book is designed for group study, a very helpful bibliography is supplied, comprising recent books dealing with various aspects of Chinese national life. Matters relating to Christian doctrine or the vital Christian message are

211 pages. 5 1/4 x 7 3/4 inches. Friendship Press, New York, \$1.00 W.H.H.†

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Mistakes God Did Not Make, by B. H. Shadduck, Ph.D.

Those who are familiar with the author's other publications, and his unique method of calling attention to truth through pointed statements and characteristic illustrations, will appreciate this latest pamphlet from his pen. The title of this booklet affords an intimation of the originality and value of its content.

We are so accustomed to the perfection in nature that we fail to wonder at the skill with which God avoided the millions of mistakes that anyone but He would have made in His marvelous works. As one reads these pages he is so impressed with the balance that the infinite mind has placed between forces that he is compelled to admit that only "the fool hath said in his heart, There is no God."

32 pages. 5 1/4 x 7 1/4 inches. Homo Publishing Company, Ashtabula Harbor, Ohio. 20 cents. C.H.B.

Seeing Is Believing, by C. W. Baker, Jr., D.D.

The author not only believes that the Bible is the world's greatest book, but that it uses the picture to set forth its great truths. In this day when so much of instruction is given through the eye-gate, he feels that chalk talk illustrations should be more widely used by Christian teachers. Although we believe that he has overestimated the relative value of visual instruction in stating that 80 per cent of knowledge is acquired through the eye-gate, nevertheless, in these 70 object lessons, the teacher will find valuable aids for instruction.

165 pages. 5 1/4 x 7 1/2 inches. Standard Publishing Company, Cincinnati. Paper, \$1.00. C.H.B.

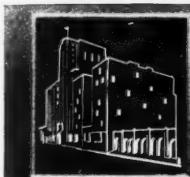
A Golden Milestone in Japan, by Edwin B. Dozier.

This is an account of the accomplishments of fifty years of the Southern Baptist Church in Japan. In the five chapters there is an account of the forerunners, the entrance, and the early achievements of the Southern Baptists, followed by a description of the growth and development of their work and the current progress and future changes.

Not only is the text illustrated, but it contains a glossary, index, bibliography, and reading list together with the names of the present missionaries who are laboring in this foreign country.

184 pages. 5 x 7 1/2 inches. The Broadman Press, Nashville. 75 cents. C.H.B.

Moody Monthly



Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.



FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Sept. 8, Churchill Tabernacle, Buffalo, N.Y.; Sept. 13-15, Home of Good News, Hibbing, Minn.; Sept. 29, Chimes dedication, "Broadview," Normal, Ill.

Dr. Harold L. Lundquist, Sept. 1, "Retreat" of the Buena Memorial Presbyterian Church, Lake Geneva, Wis.

Wendell P. Loveless, Sept. 1, 2:30 P.M., Rumanian Baptist Church, Chicago, Ill.; 7:30 P.M., Belden Avenue Baptist Church, Chicago, Ill.; Sept. 8, Bible Church, Wheaton, Ill.; Sept. 27, 28, Youth Conference, First Baptist Church, Niles, Ohio.

Ralph E. Stewart, Sept. 15, Zion Reformed Church, Freeport, Ill.

ADDITIONS AND CHANGES

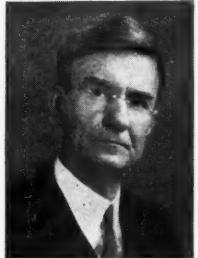
The Institute announces the addition to the Faculty of Dr. John H. Cable. Dr. Cable was for years dean of the faculty at Missionary Training Institute, Nyack, N.Y. He comes to the Institute with the highest commendations as to character, scholarship, and teaching ability.

Dr. Carl Armerding will become a member of the Extension Staff of the Institute, Oct. 1. Dr. Armerding is a Bible teacher of real gifts, and was for some time on the faculty of the Dallas Theological Seminary,

Dallas, Tex.

C. B. Nordland, who has been serving as Director of the Extension Department, has relinquished that responsibility to render a special service out of the Business Manager's office. Mr. Nordland is giving his attention to the placing of the radio transcriptions, "Miracles and Melodies." This is a new field for the Institute, and is being successfully cultivated.

September, 1940



The Christian Workers Bureau is now separated from the Extension Department. Maurice A. Darroch is Director. This bureau is rendering fine service in acting as a clearing house for churches desiring pastors and other Christian workers, particularly former students, who are open for fields of service.

SUMMER TERM COMMENCEMENT

Class day exercises of the 1940 Summer Term commencement began with the Seniors marching into Torrey-Gray Auditorium in cap and gown to the strains of the processional played by Agnes L. Anderson (Massachusetts), who functioned throughout as organist. Sara M. Everette (Tennessee) was the pianist, and Forbes E. Fuller (Florida) led the congregational singing.

The class officers—Caleb S. Zimmerman (Ohio), president; Maude L. Presster (Illinois), vice-president; Robert G. Adams (Tennessee), corresponding secretary; Mildred L. Shaw (Colorado), recording secretary; Albert E. Landis (Pennsylvania), treasurer—were seated on the platform. Other occupants were members of several musical organizations.

An ensemble of twenty-four mixed voices sang, "God So Loved the World," from Stainer's "Crucifixion," directed by William Harlen McGinnis (Kentucky), and a trio composed of Gladys E. Tobaison (Washington), Evelyn F. Carroll (Oregon), and Clara E. Clements (Florida), sang, "Jesus Is All the World to Me," by Thompson, arranged by Sara Everette.

Ruth V. Harms (Illinois), a missionary student, discoursed on "Our Sufficiency Is of God." Speaking for the women of the class, Miss Harms recounted the solid satisfactions of life in a world of glamor which had come to them through the sure guidance of Christ. Her speech distilled refreshment not unlike the fall of gentle rain upon a parched earth. Out of the depths of a Christo-centric life it came, this abundant utterance of God's great goodness, accent upon accent, easy, natural, spontaneous, and appealingly friendly. And the audience was grateful to her, too, for here was reality speaking back to their hearts what they knew to be true.

Leslie Flynn (Canada), a Pastors Course student, representing the men of the class, spoke on "These Things Endure." His introduction envisaged a panorama of change in a world of flux. "The things which do not change," said he, "are the sovereignty of God, the statutes of God, and the saints of God." It was evident that his subject had gone through a critical refining process. There

was plenty of vigorous thought clearly and forcibly expressed, supported by apt quotations from hymnody, the literature of history and biography, frequently cast into antithetical form, and brightened by the sunlight of illustration. Our readers are to have the pleasure of following his thought-processes, for his address is to appear in a future issue of the *Moony Monthly*.

A male quartet composed of Harlen McGinnis, Frederick Y. Lower (Colorado), Alvin J. Regier (Nebraska), and James R. Leonard (Iowa), gave further pertinency to Mr. Flynn's theme by singing, "Anchored to the Rock of Ages," by Martin, and the audience emphasized it by singing Martin Luther's great hymn, "A Mighty Fortress is Our God."

The president presented the class picture, which was gratefully received by Dean Harold L. Lundquist. Congratulatory telegrams were read from A. Franklin Broman, Superintendent of Men, whose young daughter is critically ill; from Mr. and Mrs. Raymond O. Nelson, ministering at Stony Brook, L.I.; from Donald Martin, president of the April, 1940, class, and from Elinor Stafford Millar.

How fitting that the class song should carry the words of the class motto, "That He Might Be Glorified" (Isa. 61:3). The class president presented for recognition James R. Leonard (Iowa), the composer of the music, and Emmett E. Streblow (Wisconsin), the class poet. The song was sung by the class with the composer conducting.

Graduation exercises at 7:45 p.m. were held in Moody Memorial Church, seating nearly four thousand, and filled to capacity. George S. Schuler* played the processional. Dr. P. B. Fitzwater, Director of the Pastors Course, read Philippians 3:1-16, and Dr. Wm. H. Hockman, Director of the Missionary Course, offered prayer.

The musical numbers, both composed by Frank Ernest*, were directed by Tallmage J. Bittikofer*. J. Harry Johnson* was at the console of the organ. "Sun of My Soul," the first number, was rendered by a chorus of women's voices supported by a string quartet. "A Living Sacrifice," the second number, was sung by the Auditorium Choir supported by an orchestra of nineteen instruments composed of members of Chicago churches. Dr. Homer A. Hammontree* was baritone soloist.

Dr. Will H. Houghton introduced Dr. William Ward Ayer, the speaker of the hour, as his successor in the pulpit of Calvary Baptist Church, New York City, and said that twenty-one years ago the speaker was himself a graduate of the Moody Bible Institute, and that two of

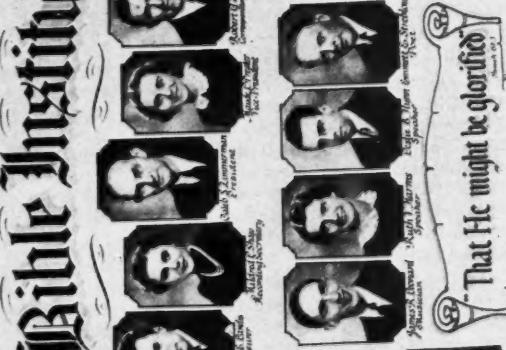
*Members of the Institute Music Faculty.

Graduating

Class

August
1940

The Moody Bible Institute of Chicago



August Class
1940



the present graduates were directed to the Institute by him while he was pastor of a Canadian church, one of whom, Mr. Flynn, was the speaker for the men of his class.

Dr. Ayer spoke on "A Model Creed for Christian Living and Serving," drawing his inspiration from Philippians 3:10, 11. The crux of his thought centered in "knowing Christ," not only historically and biographically, but with an intimacy embraced by the personal and experimental equations. Like the apostle, he would have us know Christ in the power of His transforming energy, thus realizing in experience not the instability of the *first* Peter, but the adamantine qualities of the *second* Peter. Nor would he have us miss the educative values which come to us through fellowship with Christ in His sufferings.

It was fitting after such a heart-searching address for the audience to sing Frances Ridley Havergal's consecration hymn.

Presentation of diplomas was made by President Houghton to the 141 graduates. Of these 120 were eligible for the Evangelical Teacher Training diploma. Names of the graduates follow:

GENERAL COURSE: Lucy Florence Barclay, Thomasena Lopez Barnett, Opal Maxine Bates, Mary Beechick, Evelyn I. Carroll, Mamie Frances Cartt, Edith Emma Cory, Olga Elizabeth Erikson, Ruby Delilah Ferguson, Vera Estelle Frewert, Violet Mable Gamin, Elsie Joyce Garrett, Vola Mae Griste, Johanna Hartmann, Ruth Helen Hines, Bertha Schwitters Johnson, Alice Elizabeth Luse, Ruby Alean McReynolds, Grace A. Montgomery, Leona Augustine Neel, Josephine Nobliska, Ruth Smith Pascaret, Norma Paula Raymond, Martha Gretchen Remmiller, Mayra Elizabeth Riggs, Grace Gertrude Roberts, Mildred Louise Shaw, Sadie Howard Smith, Almeda Julia Ann Sprague, Marian Lucile Stewart, Cora Van Rossen, Florence Elizabeth Wagner, Vera Stella Wakeley, Willie Mae Whitley, Lyle Edgar Abbott, Landolene Ray Amstutz, Sam Becker, Edward Bryant Branch, Edward Floyd Byron, Nicholas George Daniels, Paul Rayton Diehl, Wayne Johnson Divine, Milton Lyle Dowden, Harold Erin Doyle, Mathew Stanley Ellick, Jr., Dorr Willis Fockler, Harry Raymond Klein, Nelson Howard Kring, Glen Alvin Lehman, James Roland Leonard, Sam Rutherford McDill, George Roderick McLeod, Orville Leslie Masemore, Aurel Miazofsky, John Wilbur Morey, Alvin J. Regier, Walter Rino Rizzoni, Earl Franklin Schwenk, Kingsley George Smith, Mason Lonnie Smith, Ross Duane Smith, Robert Douglass St. John, Emmett Edwin Streblow, William Van Der Veen, Donald Carey Webber, Martin Orville Wedge, Earl Roger Wickline. **CHRISTIAN EDUCATION COURSE:** Zoe Anne Alford, Wanda Irene Kuntz, Ruby Alean McReynolds, Ragnhild Lydia Nelson, Lois Kathleen Peacock, Edythe Mildred Varney, Jean Gould Whiting, Donald Karl Johnson. **JEWISH MISSIONS COURSE:** Ruth Alberta Alexander, Myrtle Gladys Prust, Alfred Carl Abrahamson, David Edward Renegar. **MISSIONARY COURSE:** Jean Benson, Pearl L. Chapman, Florence Drennan, LaRene Marian Far-

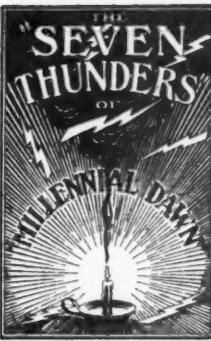


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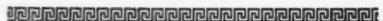
ness, Charlotte Laurel Hall, Bernice Josephine Hanson, Ruth Viola Harms, Gertrude Steudler Landis, Callie Marie Lawson, Josephine Toomer McGinnis, Lois Loraine Martin, Maude Lucille Prester, Evelyn Segur, Gladys Evelyn Tobiason, Wilhelmina Gerdina Van Egdom, Lucille Marie Vikingson, Lee Irons, Albert Eberson Landis, William Harlen McGinnis, Harold Leeper Olin, Robert Dow Wyatt. **MUSIC COURSE:** Agnes Linnea Anderson, Clara Elma Clements, Sara Maynard Everette, Henrietta Mae Peterson. **PASTORS COURSE:** Robert George Adams, Roy Allison, Arthur Bakker, Edward Tyndall Barram, Arvid Ernest Burden, Donald Walter Burdick, Volney Darrell Byers, Paul J. DeKoning, John G. DeKruyter, John Wesley Duddleston, Alpha Willis Duncan, George Thomas Eilers, Leslie Bruce Flynn, Forbes Ellsworth Fuller, Frank Leon Furrh, Eugene Cecil Hageman, Oriel Leonard Hansen, Robert Edgar Hewitt, Joseph Eduard Jacobson,

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Students completing courses in the Correspondence School, March 1, 1940, to June 30, 1940, 1,356. These students represent thirty-nine states of the Union, six provinces of Canada, and the following: Africa, Australia, British and Dutch West Indies, Canal Zone, Egypt, England, Ireland, Mexico. Radio School of the Bible certificates issued, 141.

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closed in a high wire fence. Next to the streets—Chicago Avenue and La Salle Street—the art of the landscape gardener has produced a beautiful arrangement of shrubs and evergreen trees. Within the fence, two tennis courts have been laid out on a leveled surface of tarvia pavement construction and now the tennis balls shuttle to and fro between nimble rackets. Elsewhere—near the west wall of the former Accounting Department location—several courts invite the devotees of "barnyard golf."

STUDENTS OF OTHER DAYS

Bert C. Orman '39, and Mrs. Orman (Katherine Rose Brown '38), are busily engaged in the pastorate of three Michigan churches—Dayton Center, Rich, and Caro, with residence at Caro.

Donald Crawford '36, is a recent graduate of Princeton Theological Seminary.

Dr. William S. Ross '15, has accepted a call to the Hough Baptist Church, Cleveland, Ohio, and will assume the pastorate on Sept. 1. He has had a successful pastorate at South Baptist Church, Lansing, Mich., receiving more than a thousand new members into the church in eleven years. He also has been responsible for raising funds for missionary work, and the congregation now supports several missionaries.

Robert L. Ryerse '27, has accepted a unanimous call to become pastor of the Calvary Baptist Church, of Grand Rapids, Mich. He will begin his new work Aug. 25.

Sarah C. Holman '14, who has retired from active service, and is now residing at 405 N. Euclid Avenue, Pasadena, Calif., recently sent a prayer letter to her friends encouraging them to greater prayer effort.

J. T. Garland Moore '25, pastor of the Cradock Baptist Church, Portsmouth, Va., praises God daily for the privilege he had of studying at the Institute and there learning to "rightly divide" the Word of truth. Since Dec. 10, 1939, when he began work at Cradock, 83 persons have made a Christian profession and are now actively engaged in the work of the church. The average attendance at the Daily Vacation Bible School was 172 out of a registration of 235, and exceeded the attendance of any previous year.

Raymond Smith '31, begins the pastorate of the Highland Avenue Baptist Church, Cincinnati, Ohio, on Sept. 1.

Peter A. Klein '04, has been minister of the suburban Dunlap Baptist Church of Seattle, Wash., for thirty years. During his long incumbency, from one to six ministerial changes have occurred in all the Seattle churches. His group is small but self-supporting, having financed its way for the past twenty-four years without a collection, but all bills are paid and money is in the treasury. One man has entered the ministry, and while many good members have formed other connections, few have joined by letter. Still no splits or scandals have marred the serenity of his people. We glimpse the secret of his satisfaction when he says, "We have never haulied down the flag or compromised with modernism, and at sixty-five I still believe the Bible from cover to cover"—cogent testimony that a Bible-believing ministry gives cohesion

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E. Albin Christopherson and Mrs. Christopherson (Ruth C. E. Hagstrom '21) have located in Aberdeen, Wash., where Mr. Christopherson is superintendent of the Union Gospel Rescue Mission. During the past six months there has been an attendance at services of over 9,000.

Fiona MacLuckie '34, c/o C.A.W.G., 37 Milsom Street, Bath, Somerset, England, until the end of the year was on the staff of the Sudan Interior Mission in the London office. From January to May she was doing deputation work and is now in temporary employment in one of the branches of the Admiralty, and enjoying the work very much. She describes the tempo of English life—jolly crowds; shops gay with summer displays; travel agencies advertising "Holiday Jaunts!" Everybody is busy, what with sewing and knitting, first aid classes, can-teens, etc. Surface calm—the populace sending its soldiers and airmen to the front with laughing, singing, and whistling, but underneath—though the beholder saw no tears, one sensed the silent speech of the aching heart.

Charles L. Nisbet '09, for the past ten years minister of the First Presbyterian Church, St. Albans, W. Va., recently received the honorary degree of Doctor of Divinity from Davis and Elkins College, Elkins, W. Va. Dr. Nisbet is a past moderator of the Synod of West Virginia, and was minister of the Presbyterian church of Norton, Va., for eight years before going to St. Albans.

Addison J. Horn '38, the new minister of the Red Mills Baptist Church, Mahopac Falls, N.Y., has re-established the Sunday evening service and the mid-week prayer meeting, with reverent attitude and increased attendance at all meetings. A Daily Vacation Bible School

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was scheduled for July 22-Aug. 2.

Henry Herman De Neui '23, pastor of the River Grove (Ill.) Baptist Church for the past sixteen years, is now subject to call for Christian ministration to patients of the Chicago Municipal Tuberculosis Sanitorium. He also teaches a Bible class there Thursday evenings, and preaches occasionally. This ministry is not under any church or group of churches, mission board, or group of individuals; it is a strictly "faith work," and therefore dependent upon the prayers and financial support of the almoners of God's bounty. At a recent meeting, seventeen nationalities and twenty-two church denominations were represented. Twelve hundred and fifty-eight beds are occupied with sufferers of this dreadful disease, and more than seven hundred are waiting for admission.

George E. Turk '33, was ordained to the Christian ministry on June 10, by a council, consisting of the pastor and two delegates from each church of the Flint River Baptist Association of Michigan. For several years Mr. Turk has served the Atlas (Mich.) Community Church as minister.

Mrs. Edwin Fesche (Garland Topp '35) and her husband are engaged in evangelistic and missionary work in Virginia. They have a gospel tent, seating about two hundred, which is erected in places where there is little testimony for the Lord.

FROM FIELDS AFAR

Otto F. Schoerner '31, and Mrs. Schoerner (Katherine Dodd '31), were en route from Shanghai to Peking when last heard from. They are finding traveling complicated by the unsettled state of the

country. They expect to be assigned to Hungtung, Shansi, where one of the China Inland Bible schools is located.

When Myrtle Zaffke '25, Kitul, Kenya, East Africa, returned from her annual vacation, she found quite a few patients waiting for treatment at the mission dispensary. "Can you imagine anyone of us waiting two weeks to see a doctor?" she asks.

John S. Hall '08, gifted with literary skill, is now on furlough from Nigeria, West Africa. He is undergoing treatment for his eyes at one of England's ancient hospitals, the "Dreadnought," Greenwich, near the famous observatory. He is running the gamut of "examination, experiment, and experience" in his quest for recovery, and may the boon be won. Address: 10 Highfield Hill, London, S.E. England.

James Bisset '38, and Mrs. Bisset (Charlotte E. Pearsall, R.N., '38), have been assigned to work with Roy E. Shaffer '21, and Mrs. Shaffer (Ruth Thiers '20), at Narok, Kenya, East Africa. Work has been carried on among these splendid, warlike people for about forty years, and they have been slow to respond to the gospel. But they have recently built a chapel and licensed their first native pastor, and the future is more hopeful.

Roger William Howes '24, and Mrs. Howes, are located at 1531 Sinza Road, Shanghai, China. The latter writes, "Souls are saved, not only in spite of the troubles in China, but in many cases because of them. The baptisms recorded in our mission for 1939 are 9,364." This represents a gain of 512 over the previous year, and is the largest total for any year in the history of the China Inland Mission. Mr. Howes is employed in the Mission Secretariat, which arranges for passports, passes, visas, certificates, etc., so necessary when traveling.

James Braga '33, and Mrs. Braga (Anne J. Johnson '33), located at 10 Knutsford Terrace, Kowloon, Hongkong, China, are caring for the spiritual welfare of two hundred Christian boat people in connection with the Cheungchau Gospel Mission, a work independent of the South China Boat Mission. They inform us that since the outbreak of war in Europe, mines have been laid between Hongkong and Cheungchau, and that the mines in the waters near Cheungchau often break loose from their moorings and explode on its rocky shores with such violence as to give a terrible shock to everyone on the island, thus making it difficult to carry on the work. How frequently their closing observation is true of Christian effort these days: "Whatever work is done for the Lord must be done in the face of danger and difficulty!" They covet your prayers.

George Haight '25, and Mrs. Haight (Helen Weld '27), are on furlough at West Palm Beach, Fla., from their work centered at Santiago, Chiquitos, Bolivia, S. Amer., where a station of the South America Indian Mission is located.

BORN

To Ernest B. W. Olsen '29, and Mrs. Olsen (Effie Johnson '30), a son, June 3, at Lamas, Peru, S. Amer.

To Kenneth O. Bouton '36, and Mrs.

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Bouton, a daughter, Helen Louise, June 30, at Port Norris, N. J.

To Paul H. Ericson '36, and Mrs. Ericson, a daughter, Evelyn Louise, June 30, at Chicago, Ill.

To Lester E. Pipkin '39, and Mrs. Pipkin (V. Grechen Hartz '39), a daughter, Sarah Vernice, June 25, at Minnetonka Beach, Minn.

To Donald William Wood '32, and Mrs. Wood (Anna Brandner '32), a son, Donald Carl, July 14, at Chicago, Ill.

MARRIED

James Braga '33, and Anne J. Johnson '33, Feb. 17, at Hongkong, China.

David L. Schiavo '36, and Fern Werner, June 29, at Gibson City, Ill.

Floyd Dorris '39, and Frances Lamp '39, June 23, at Newark, Ohio.

Joseph H. Bowman '36, and Hazel Evelyn Gustafson, June 18, at Hallock, Minn.

Stephen T. Kusner and Edna Mae Borders '35, July 9, at Hammond, Ind.

Marvin Throneberry '39, and Lucille Price '39, June 14, at Harvey, Ill.

Alfred Vansant '36, and Mildred C. Willey '37, June 22, at Wilmington, Del.

Elmer Shaw '37, and Marie Scates, June 30, at Eldorado, Ill.

DIED

Joseph H. Hohnke '39, entered the deathless life, July 10, at Los Angeles, Calif., where he was stricken with infantile paralysis, followed by pneumonia, while attending the Los Angeles Baptist Theological Seminary. Funeral services were held at Grandview Park Baptist Church of Des Moines, Iowa, of which he was a member, Rev. A. D. Mohr, his pastor, officiating. Mr. Hohnke will be remembered by many of our readers as the instrument used of God to lead the Chicago bandit, by whom he was held up, into the Christian life. He was a loved and honored alumnus, and the Institute staff and a host of present and former students feel their loss in his passing, and extend their sympathy to his bereaved parents.

George A. Walter '95, passed away June 18, suffering from a heart disorder only a few days before he died.

Grace Overbury '20, a former Baptist missionary, died July 19, at Kerrville, Tex., where the funeral services were held. Miss Overbury was a native of New York City. For a time she pursued the interesting craft of a textile designer, but found her true vocation in work with God's ancient people—in Palestine and several of the larger cities of the United States; notably among the Jews of Chicago, to whom she devoted twenty-five years.

Mrs. Sarah Ann Jackson, mother of Miss Ruby Ann Jackson, registrar of the Institute, died June 3, in Chicago. Mrs. Jackson made her home in Chicago for the past ten years, and was known and loved by hundreds of students.

Louise A. Nelson Skow '08, died at her home in Wesley, Iowa, June 8. Among her many community activities are included several years of work with a rural orchestra, active service in the Red Cross, and participation in and direction of the Farm Bureau and Creamery programs.

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September, 1940

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WANTED. USED CHAIRS FOR CHILDREN'S classes. Used church benches. Must be in good condition. Write: Carl Gerig, Smithville, Ohio.



Sunrise Songs will be on the air at 6:30 A.M. during September. Sign-off time during that month will be 7:00 P.M.

The Moody Bible Institute filed application in July for a frequency modulated station on 43,900 kilocycles, which would provide unlimited time on the air, including night hours.

It is believed that in time frequency modulated stations will supplant present broadcasting stations with the exception of those operating on superpower. One of the greatest advantages of this method of broadcasting is that it is free from static and other interference, including that caused by thunderstorms.

W-M-B-I HEARD IN INDIA

From a recent visitor to India comes the following report: "We have recently returned from an extended trip, and I thought you would be interested to learn that we heard your station in India . . . On March 6 . . . at about 7:45 P.M., Calcutta time, I moved the tune dial just a fraction, and we heard the singing of hymns faintly, but

distinctly. We heard the program for about five minutes, then someone announced: 'Moody Bible Institute, "West Point of Christian Service.'" I rather think it was your Sunrise Songs program."

The fall term of the Radio School of the Bible, which begins on September 18, will include the following classes: New Testament Teachings Regarding the End of the Age, taught by Dr. Wilbur M. Smith on Thursday afternoons; Romans, Foundation Epistle of the Christian Faith, taught by Rev. Kenneth S. Wuest on Wednesday; Through the Bible—Old Testament Law and History, taught by Rev. Clarence H. Benson on Friday; and Biography of Satan, taught by Rev. Wendell P. Loveless on Saturday. All sessions will be held at 3:00 o'clock in the afternoon.

Several of the Labor Day Week-End Youth Rally sessions, August 30 to September 2, will again be broadcast from W-M-B-I this year.

TRANSCRIPTIONS WELL RECEIVED

More than sixty radio stations (at the time of this writing) are using the first series of "Miracles and Melodies" transcriptions recently released by the Moody Bible Institute. Reports have been ex-

ceedingly favorable, and several of these stations have already placed their order for the second series, which is now in process of production. This new series, like the first, consists of thirteen separate transcriptions, each of which features a brief dramatic episode revealing God's miracle-working power in human lives. The music, which in the first series was mainly vocal, is, in the second, both vocal and instrumental, with the singing chorus augmented by a string sextet and the novachord.

Approximately 250,000 tracts have been mailed from W-M-B-I since the inauguration of the tract-of-the-week plan several months ago. These have gone out in packets containing from ten to several hundred, to be carefully distributed by W-M-B-I listeners in all points of the station's reception area. Reports from those ordering the tracts for distribution have been very encouraging.



● August graduates who have assisted in radio work. Reading from left to right: Evelyn Carroll, Martin Wedge, Bernice Hanson, Clara Clements, Mildred Shaw, Gladys Tobaison, Harlen McGinnis, and Sara Everett. In addition to those pictured is Leslie Flynn, who assisted in continuity work for several terms.

MONTHLY PROGRAM OF STATION W-M-B-I Daylight Saving Time

Sundays, Sept. 1, 8, 15, 22, 29

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—Melody and Message
1:30 P.M.—Guest Musical Program
2:00 P.M.—Round Table
2:15 P.M.—Unison Choir

Mondays, September 2, 9, 16, 23, 30

6:30 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Organ Melodies
4:15 P.M.—Facts About the Bible
4:30 P.M.—Wonderful Words
4:45 P.M.—Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—Music
5:30 P.M.—Decision Time
5:45 P.M.—Melody Moments
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Sketch in Monologue
6:45 P.M.—Novachord and Piano

Tuesdays, September 3, 10, 17, 24

6:30 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Message

Wednesdays, September 4, 11, 18, 25

6:30 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Novachord
4:30 P.M.—Witness Quartet
4:45 P.M.—Storytime for Boys and Girls
5:15 P.M.—String Ensemble
5:30 P.M.—Glory Moments
5:45 P.M.—Musings at Twilight
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Message
6:45 P.M.—Sunset Music

Thursdays, September 5, 12, 19, 26

6:30 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Music and Message

Fridays, September 6, 13, 20, 27

6:30 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
4:00 P.M.—Dean's Quarter Hour
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—String Ensemble
5:30 P.M.—Tell Me the Story of Jesus
5:45 P.M.—Hymns from the Chapel
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Evening School

Saturdays, September 7, 14, 21, 28

6:30 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Message



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